

THE CHRISTIAN CENTURY

Vol. XXI

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Number 11

A Triumph of Magnanimity!

Secretary Abram E. Cory makes a statement concerning conditions and limitations of the Men and Millions Movement, in which is incorporated a magnanimous letter from Mr. R. A. Long and the announcement of a reversal of earlier decisions excluding the Disciples Divinity House from participation in the Movement.

The Crucial Hour Safely Passed



The Message of Tagore

By Edward Scribner Ames

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

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It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and uneclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

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"The Genius of Elizabeth Anne"

OUR NEW SERIAL STORY

It Starts Off Like This:---

"**T**HAR mus' be somethin' awful chillin' 'bout that thar firs' yell they give," said Marthy Prouty awesomely, hovering over the chip fire in the kitchen stove. "I hain't never heerd it no more'n twicet in my life, an' both times, though 'twas a fur throw frum bein' chilly, I felt like 'twar cold enough t' freeze the har off'n a dog."

"Gimme that sarrer o' lard," responded Mrs. O'Hara, noncommittally, indicating with her head, since both of her hands were occupied, "an' thin whim ye've hunted me up a bit o' cloth fer bundling it in, ye kin go on bock t' bed. Ye'r more throuble'n ye'r worth, annyhow," she added amiably.

Marthy, who never absorbed a complete idea with any degree of alacrity, lifted the saucer from the back of the stove with slovenly disregard for her nightgown sleeves, and stood staring dumbly while the older woman performed feats that would have raised the hair of a trained nurse.

Mrs. O'Hara, it happened, was not a trained nurse. It is doubtful if she had ever heard of the genus. More, Modern Science as concerns the child, would have passed serenely over her head. But she had "had ten of her own" which was ample qualification in Cull Prairie.

"Guess I will," said Marthy, upon whom the final injunction had begun to dawn—"go on back t' bed, I mean. They got me out 'fore the crows gaped, s' help me! Beats all, how flighty folks is with their first, don't it? An' the younger they be the scar'der they git.

(She's no more'n twenty-one, las' birthday, I hear.) Workin' out, a body's got t' be glad o' the little critters, though. I expect I'd never git a job 'thout 'em."

She yawned profoundly, making of her mouth a capacious red cavern. Everything about Marthy was big and red, from her round, artless face to the voluminous flannel petticoat which she had hastily slipped on over her nightgown, and which she held helplessly clutched at either side, in her thick, raw-looking

To be continued in next week's issue. --- Don't fail to read this story!

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Chicago, Illinois

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Christian Century Ought to Receive \$20,000 for 20,000 New Subscribers Right Now!

WE have the names of nearly that many church leaders already—they have been sent us in the Subscription Crusade started a few months ago—but they are filed away in the Circulation Manager's desk.

Think of the names of thousands and thousands of office-bearers—elders and deacons and Sunday school superintendents and teachers and C. W. B. M. presidents and C. E. officers and other laymen and women of Christian intelligence and influence from the rank and file of our churches, together with 3,500 pastors, being filed away in desk drawers while the clock is striking these great transition hours for the Disciples of Christ!

Our whole movement for Christian unity is in the process of re-making at this moment. The currents of new life are flowing through the body of our communion. Not in one type or class alone, but in all types and classes of our ministers and laymen the leaven of the newer idealism is fermenting. The heart of this brotherhood of ours is true and sound on the elemental principle of liberty in Christ, and in its determination to practice a more generous fellowship in the bonds of his spirit.

At no time has this soundness of heart been more manifest than in the episode now decisively closed. The utterances of men unaccustomed to take active part in these discussions have been among its chief features. Many of these utterances have been sent to us for publication. The sudden passing of the occasion for their appearance will afford no less satisfaction to their authors than to us.

But the time ought soon to come when occasions of acute strain such as this, where the basic principles of our movement are involved, shall be no more. The Disciples of Christ ought some day to leave the discussion of the first principles of their movement and go on to perfection in the practice of them. That day can be brought about not by any sudden magic, but by education.

The colleges will help bring it about, by educating the youth of the church.

Therefore endow our colleges!

Our Bible Colleges and Divinity Schools will help bring it about, by educating a higher order of ministers.

Therefore endow **every** institution devoted to the preparation of a thoroughly trained ministry

The Christian Century wishes to help—and, no reader doubts, will help—to bring it about, by educating the rank and file of our churchmen in the better things, the more spiritual things, of the gospel.

Therefore The Christian Century deserves the substantial support of men and women of means!

The most substantial thing its friends can do for The Christian Century is to put it into twenty thousand new homes. How much will you give to see this accomplished?

The Publishers will give fifty cents for every dollar you send them.

One thousand dollars from you will thus send the paper to one thousand new homes.

Five hundred dollars will send it to five hundred new homes.

One hundred dollars will send it to one hundred new homes.

One dollar will send it to one new home.

Already the hearts of our readers have been moved to send gifts of money for this purpose. We have recently received close to \$1,000, of which \$500 came in a single gift.

Think of the service to the cause of Christ which that \$500 is thus rendering! Where is there a missionary or educational appeal more imperative than that which can be made for The Christian Century at this strategic time?

Nothing less than the character of the Disciples brotherhood is at stake in the interplay of forces and ideas that will be especially active during the next year or two or three. The quiet, constructive influence of The Christian Century should be felt steadily in thousands of new homes during these years just ahead of us.

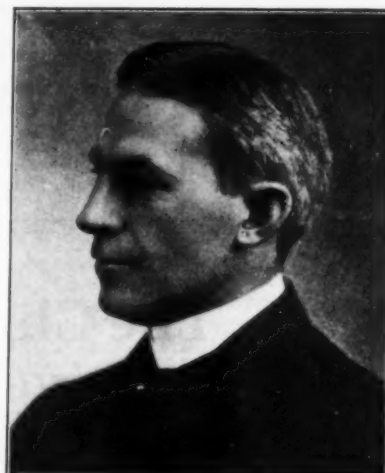
The message of The Christian Century should reach the eye of every minister of our brotherhood every week. It ought to reach the laymen leaders of all our churches.

Will you, good friends, provide us the money to send them the paper?



THE ORIENTAL POET-PHILOSOPHER AND HIS OCCIDENTAL INTERPRETER.

It was something of a shock to the Western world to learn that the Nobel Prize for Literature for last year fell to the lot of a Hindu poet of Calcutta, India. Rabindranath Tagore paid a visit to this country recently, lecturing at our university centers, and created a deep interest in his views of philosophy and religion. The works of Tagore are both in poetry and prose. The "message" here given is based particularly upon his collection of sermons and addresses, "Sadhana," or "The Realization of Life," which was reviewed in the Book department of The Christian Century last week.



The Message of Tagore

The Philosophy of the Indian Poet in Its Relation to Today's Problems.

BY EDWARD SCRIBNER AMES.

IT may be of interest to some of you to realize that since you were at church last, there has been rapprochement between the Orient and Occident in matters of religion as well as of social custom. Life moves forward, and moves today as never before in the world's history, toward a greater appreciation of the vast developments of human life which have hitherto remained quite isolated and detached. We have now, for the first time, the voice of a prophet, able to speak our language, to translate it, to bring to us out of the living heart of Hinduism new ideas, fresh interpretations of the experiences of life. He is no impressionist; he does not give us theosophy or any other vague cult which represents but a partial, fragmentary interpretation of the great Oriental life, but he brings to us a large-minded interpretation of his national culture. He is disciplined by Western culture and life, and is able to see the problems of our own time in a way few men of our modern age are able to do.

RELIGION COMING INTO ITS OWN.

Here I find great confirmation for the conviction that religion is coming into its own in a new way. At last, we face religion as we face all the other experiences of life, for what it is, for what it proves itself to be in experience, and for what it shows itself to be among different peoples and environments all over the earth. We have come to realize that religion is the fulfillment of the ideal interests of man, the realization of the cravings of human nature and rests on the bed-rock foundations of experience. We have been accustomed to see how Jesus interpreted his message through the idealization of the most natural, common relationships of life such as that of the parent to the child. In the light of that one can understand God's relationship to us. There is also the experience within the limited groups of friendship. Jesus makes that bond of friendship the basic requirement of his kingdom. When you have once understood this quality of friendship, what freedom and unity, what respect and enthusiasm, what dignity and elevation of life accompany it. You have laid hold in this simple experience upon

the fundamental principle of the kingdom of God as Jesus interpreted it.

The Christian missionaries are finding out in their experiences with all sorts of people, that this is what the great religions of the world have been doing throughout all the ages. Buddhism and Brahmanism have brought to a vast fulfillment, certain impulses, certain tides that rise for expression in the natural human life. The appreciation of these experiences rests upon the power and resources they bring to us. Therefore, it is of great significance to us Christians, to find the great confirmation of these ideal tendencies of human nature in people on the other side of the globe, different in habits and customs, traditions and culture, to find that this kingdom of God is also the supreme thing in their lives. The things of this kingdom become the symbols by which our common bonds, even among the lowest, come to be understood; and these are the things which have stirred most deeply the great prophets of all peoples in the different ages of the world. There is no longer any sense of conflict between the great religions for supremacy in the narrow sense of the term. It becomes everywhere at last a conflict between the vast things of human life and the baser, more selfish things that everywhere beset our human nature.

A NEW DEPTH TO FAITH.

Tagore brings us with great confidence and assurance into the realm of these larger things of life, and gives us a new depth to our own faith in these sacred ideals. His message as set forth in these sermons may be put in one word: "The Wholeness of Life." The great demand of our hearts after all is for largeness, for proportion, for symmetry. Not fragmentariness, not selfishness, not piecemeal experience, but the whole, the infinite, the completion of life is what we crave. He has worked it out, as I may put it, in terms of three things; the problem of evil, the nature of the soul and the relationship to God.

THE PROBLEM OF EVIL.

The problem of evil is treated as by so many other alert minds, in terms of the positive significance of the limitations

that beset us. Tagore gives an illustration of this. It is in terms of a road which at first sight separates us by its great length from our desired object and goal. We look upon that long way which the road opens before us, deploring the fact that the goal lies so far away. The road seems to reach out as an obstruction, a distance difficult to be overcome. But when viewed aright the road is the necessary means by which we attain the goal. That is the positive, reassuring, optimistic view of it. Evil, then, is not a mere barrier, an obstruction, a distance which hinders the onward-flowing current of life. It is a means by which we escape and get freedom to attain the things we desire. Thus the good is embodied in these difficulties which we encounter in life, these limitations, barriers, obstructions. When we are fatigued, pessimistic, or discouraged, or when our minds are not quite clear, when we are irritated about life, we succumb to these barriers and limitations. But when we are full of energy and faith, when we feel our spirit young and buoyant, then these barriers and obstructions become the promise of something beyond them; they are the challenges to our nature to enter upon a larger, better world. The walls around the cities of China are indicators of something lying beyond. Every limitation of life may be so interpreted and then each restraint seems to point to something higher and better.

REARED IN SIMPLICITY.

This Hindu, reared in a family where the texts of the Upanishads were used in daily worship, was nourished upon the simple teachings of his Hindu Bible, just as we, in simple and pious homes were nourished upon our Scriptures. From this book of the Upanishads, Tagore derived an attitude toward nature which expresses this conception of a positive and good attitude toward life. With nature we are in harmony, and only because of this can we use the forces of nature for our own purpose. Thus the ancient Hindu found the forest a place of satisfying companionship, an abode of rest and quiet. Water, as Tagore points out, not only blesses our lives, cleansing our limbs, and purifies our hearts, but it carries us along and

speaks a message to our souls. As we stand on the shore of the lake and look at the waves surging up in a storm, we are amazed at the terrible energy of it yet we realize at its heart the wonderful, deep peace of it. It is not merely there as a brute material fact; it is something for our inmost life as well. So, all about us, the conditions of natural existence do not merely show us the outer, barren fact, but they are blessings in disguise, and lead us on.

SCIENCE IN MODERN LIFE.

Another matter of emphasis in Tagore's message is the place of science in our modern life. Science might be interpreted as the record of errors men have made. If that were done, there would be many more errors in the record than successes. If one wanted to be cynical and pessimistic about the facts of human experience, one could take the record in terms of the errors that have been made. People often take religion in that way. Viewing it merely from the errors in its history, they say: "How vain and inconsistent it is!" But, of course, when anything is judged in terms of its errors, it appears very limited. But when science is taken for what it is, moving ever forward in the discovery of truth, its very limits become a background for the positive appreciation of the things which men have discovered. The facts of science are not brute facts to be taken in a detached and one-sided point of view. Instead, they are but steps in the development in an ongoing life and movement toward a goal.

WISDOM THROUGH HARD EXPERIENCE.

For example, as our prophet points out, it is a painful thing to see a child learn to walk if one takes just the view of the process itself. With what hesitation, with what danger the seemingly helpless child takes its first steps! Yet we never feel depressed about this painful process; instead we feel a strange elation and see that it is but the first stage in his adjustment to the world about him. In spite of its repeated failures, its weakness and countless falls, we think not so much of these as its power to keep its balance even for a fleeting moment. Now, why not regard life in that way? Why not think of the race as learning to walk, faltering and falling many times, but gaining wisdom and profiting in the experience? If we can thus, with some imagination, look upon life, and see what is to come, we realize that all of life is not merely the first stage of infant walking. Much of it does get forward. We do learn to walk, to run, to fly toward our chosen goals. So the seeming failures, the obstructions which temporarily thwart us, are after all the things which clarify us, and often when we wrestle with them and conquer them, they contribute to our fullest development.

So Tagore says that it is absurd to suppose that the violin was made for discord. If you sat down to calculate it mathematically, however, you would no doubt find greater probability of discord than harmony coming from the violin. It is quite likely that most people produce more discord than harmony in playing the violin. But it would be quite wrong to dwell only on the discords and not recognize the wonderful harmony of violin music. As we overlook the discords in music, so also, in religion do we lay stress on the harmony, the fundamental unity of it. Therefore we cleave to it and it satisfies us. All this struggle to-

ward our goal is small in comparison with the achievement.

PERSPECTIVE IN LIFE INSISTED UPON.

There are many things, as Tagore insists, that our minds may not hope to obtain and to adjust. If we would insist upon dwelling upon these things, we might make ourselves bitter, might become almost insane. In the presence of death, how much joy, and buoyancy of laughter! Of course, when one detaches it as an individual fact, it becomes a blank, painful experience. Suppose someone, for example, were always thinking of the morgue, the cemetery and the undertaker. He would have facts upon which to base his contemplation. It is true to experience so far as brute fact is concerned, but what a miserable, sordid experience of life, what a destruction of proper perspective! In the midst of all these things which we recognize as facts, we still go on, go forward with energy and power with the sense of something regal, something dominant, something deep in life moving forward to fulfillment.

We come to Tagore's view of the soul of man. What is the soul of man? The psychologists, of course, have long ago gotten rid of it, and for scientific purposes it does not exist any longer. But what is the significance of the soul from the point of view of religion? Surely the term has meaning for us when we ask each other, "How is your soul?" and when a man fears for the state of his soul, fears that it may be lost, and seeks for means to save his soul. Tagore answers that it is the larger life, that it is the sense of the big self, of a wider outlook upon life. That is the soul. In contrast to this, a man may live within a very narrow, circumscribed sphere of life, he may be occupied with petty interests from a selfish point of view and in this way lose his soul. The parables of Jesus often illustrate this point. We hear of the rich fool who was always cultivating farms, always thinking of plentiful harvests, but who lost his soul in the process. He was too occupied to appreciate his neighbors, his friends and the wonderful message of religion which Jesus was preaching. He could not see the diameter of life, the great unexplored margins of spiritual experience. He could not understand the beauties and wonders of the world in which we live.

THE REAL LOSS OF THE SOUL.

Men have capacity for the development of such souls and what a real satisfaction we get from communication with such souls! The greatest tragedy of all human life is the loss of the soul in this sense—the loss of the understanding and appreciation of the larger, freer life. The tragedy lies in our living on a sordid, mean, plane, absorbed in the petty things of life, never adequately attaining the scale which is possible to us.

So a man ought to live for his country or for the good of humanity. Just in so far as he is devoted to any ideal cause does he live a soulful life. If a man does not live with a patriotic impulse, with a humanitarian interest, he has no soul. It is like the use of words without meanings. Tagore tells of an experience which all are able to appreciate—the way in which he was required as a boy to learn mechanically, commit to memory, many Sanskrit words, the meaning of which he did not know. Only gradually, in later experience, the meaning of these symbols dawned upon him, and in his further ex-

perience he used them with no consciousness of them as mere words. The same process occurs in our own experience. As we read sentences, we do not at all dwell upon the separate words with the consciousness of them as distinct entities. The meaning carries satisfaction straight to our minds and hearts. In a way like this, one gets the significance and meaning of life. People employed in the mere externals of life cannot get the full force and sense of its beauties and wonders.

A STORY FROM TAGORE.

Tagore tells a story illustrating how one can be blinded to the inherent glory and significance of nature. It is a good example of the way some of us regard other people as well as the beauties of nature, merely from the standpoint of tools serving our material ends, and not from the point of view of nature and mankind as a whole, as something to be respected, to be appreciated, to be brought within the world of affection, within the world of love. Properly interpreted and understood, they become not merely useful instruments, but full of ideal significance as well. Tagore was out in a boat on the Ganges, on a beautiful evening in autumn. A wonderful calm had fallen over the water and the light of the setting sun was everywhere reflected in all the changing colors of the closing day. As they moved quietly along where the water was deep, a great fish moving out of the depths, leaped into the air, and all the colors of the evening sky fell upon its scales, reflecting the hues in all their wonder and beauty. Suddenly the oarsman in the back of the boat exclaimed in a tone of regret: "Ah, what a big fish!" as though he thought of nothing else but of the nice supper it would make. So, many people take life always in terms of the size of the catch, and therefore are never quite withheld from such a judgment as the helmsman made in the presence of those beauties and charms which represent the sacred agencies and elements that operate within the divine life. Only when we elevate ourselves above these material considerations can we realize fully that other higher world, that spiritual world of our ideal experience.

LIGHT ON PRAYER.

Tagore has interestingly placed emphasis upon the way in which our souls fulfill themselves by meeting the obligations of the laws of life. Our prayers ought no longer to be mere petitions for our individual welfare and advancement. We know now that the laws of nature cannot be set aside and our own development consists in our obedience to these laws, which place us under obligation to them. But in this obedience we become strong; for this law is not something foreign, divorced from our nature. Each one of us, in following the universal law, becomes thereby a law unto himself. Only when we are small and petty and set against the stream of human life will this law obstruct us. When we are great, it aids us, and we gain in power. So everywhere in life we are discovering that modern science discloses the world as a world of law. To many people, such an interpretation of the world makes it matter-of-fact, mechanical, materialistic; but for this Hindu, for his artistic, sensitive mind, this law becomes one with our own deepest nature. In the very presence of law and by the means of it he finds his faith, a wonderful mysticism, a sense of awe, a symbol of things unachieved, of

nobility, of the great new refreshing experiences of life. Thus, in poetry the words by themselves are obscure to us; we know not what they are. They become but a set of detached sounds to us. But when we understand the inner meaning of the poem, we discover a law permeating it, a law of ideas, of music and form, and only then do we grasp its full significance and get the heart of the poem.

A LAW OF LIFE.

The force of gravitation shown in the fall of an apple is one of the great mysteries of life, yet it is also a law of life. We must be able to keep to this sense of the depth and movement of life at the moment when we know most about it. Only in hard, little minds does the world close in, shutting out the wider, larger realms of art, poetry and religion. In those minds living on a lower plane, there are no cravings, no aspirations, no sensitivity for the diviner things of truth and beauty. But on the higher level, these very discoveries of the scientists disclose to us new fields which move us and satisfy us.

Tagore never wearies in insisting that the great thing man needs is God, the Infinite. How many people in our own society are confused by this! They think of God only in a childish fashion. They recall the God they knew in the earliest beginning of their experience, and they are therefore still in the kindergarten stage of religion. It is only when they come to understand what is stated

here that they are able to see God as an actual living force in their lives, and in actual living relationships. The Bible teaches us that God is love, God is light, God is spirit. He is, therefore, as Jesus says, here, wherever men worship him in spirit and in truth. Tagore tells a story of the morning after a joyous festival, when the holiday pilgrims were standing on the bank of the river calling to the ferryman on the other side: "Carry us across." Also in the din of work we hear the cry of the drivers of carts, "Take me across." Tagore says this is like our life. Everywhere men are not quite able to find the infinite close at hand, but they are always seeking to be carried across to another goal as though there were the satisfaction and the reality of life. That saying of Jesus is so true: "Blessed are the pure in heart, for they shall see God." For God discloses himself to the heart which seeks the truth, which fulfills itself in love, which is amenable to the measureless beauties of the world.

A SIGNIFICANT PRAYER.

In conclusion, I read a prayer from Tagore, which is prefaced by the following passage: "The river finds its holiday in its onward flow, the fire in its outburst of flame, the scent of the flower in its permeation of the atmosphere; but in our every-day work there is no such holiday for us. It is because we do not let ourselves go, because we do not give ourselves joyously and entirely to it that our

work overpowers us."

The prayer is as follows: "O giver of thyself! at the vision of thee is joy; let our souls flame up to thee as the fire, flow on to thee as the river, permeate thy being as the fragrance of the flower. Give us strength to love, to love fully, our life in its joys and sorrows, in its gains and losses, in its rise and fall. Let us have strength enough fully to see and hear thy universe, and to work with full vigor therein. Let us fully live the life thou hast given us, let us bravely take and bravely give. This is our prayer to thee. Let us once for all dislodge from our minds the feeble fancy that would make out thy joy to be a thing apart from action, thin, formless, and unsustained. Wherever the peasant tills the hard earth, there does thy joy gush out in the green of the corn, wherever man displaces the entangled forest, smooths the stony ground, and clears for himself a home-stand, there does joy enfold it in orderliness and peace.

TO THE WORKER OF THE UNIVERSE.

"O Worker of the universe! We would pray to thee to let the irresistible current of thy universal energy come like the impetuous south wind of spring, let it come rushing over the vast field of the life of man, let it bring the scent of many flowers, the murmurings of many woodlands, let it make sweet and vocal the lifelessness of our dried-up soul-life. Let our newly awakened powers cry out for unlimited fulfillment in leaf and flower and fruit."

Leaders of Men and Millions

JUDGE J. N. HAYMAKER, A MEMBER OF THE COMMISSION OF BUSINESS MEN OF THE MEN AND MILLIONS MOVEMENT.

THE Disciples of Christ know Judge Haymaker as the National President of the Brotherhood Movement. The people of Kansas, his state of adoption, know him as a lawyer, statesman, philanthropist, and leader in religious endeavor. Oklahoma recognizes him as one of the leaders in the educational interests of the state, being prominently identified with Phillips University, our school in the new state.

HONORED IN HIS HOME TOWN.

The citizens of his home city of Wichita have honored him repeatedly with city, county, and district office, sent him times without number to represent his political party in conferences which have laid the foundations for successful campaigns. Not only have these honors been thrust upon him, but he has been importuned to enter the race for the high office of the National Congress, which honor he has steadfastly declined on account of his love for home, and church, and school interests which command large portions of his time, talent and money. In the recent presidential campaign, he labored in the interests of Woodrow Wilson, and later when the official plums were being distributed he was the recipient of the offer of a foreign portfolio, which he declined largely because of the advanced age of his mother, who would be deprived of the presence of her son in the closing days of her long and useful life. Judge Haymaker came to Kansas from Indiana in 1887, and immediately entered into the social, political, and religious life of the

state. For many years now he has been president of the Kansas Christian Missionary Society, giving his time as religiously to this work, as to the calls of his large law practice. Phillips University, of which he is a trustee, commands



Judge J. N. Haymaker.

portions of his time, as does also the work of the Brotherhood of Disciples of Christ. The Judge is clean-cut, discriminating, hating sham, and fighting error both in the political and religious world. No stronger advocate of justice to our educational institutions could have been chosen for a place on the commission of the Men and Millions Movement. He is

the teacher of one of the largest Men's Bible classes in the state of Kansas, and is in demand for addresses upon all themes connected with the work of the church, not alone in our own communion but in other churches as well. He is the author of numerous articles discussing the educational theme especially as it is related to the young men of the church. While not a rich man, his gifts to charity, philanthropy and the church agencies are steady and liberal. More than these gifts, however, is the gift of his devoted life to the cause. What better words could be written?

THE QUICKENING OF THE NATIONS.

"Your young men shall see visions." What an appeal the present world situation should make to the imagination and heroism of the young. Hear the tumult of the peoples—the whole non-Christian world astir with a movement that is shattering dynasties, reshaping civilizations and

"Casting the Kingdom old
Into another mold."

The rivalry of Turk, Slav and Greek in the Balkans, the rumblings of incipient democracy in Persia, the meteoric rise of Japan, the renaissance of India, the revolution in China—these are but external and spectacular demonstrations of deeper revolutions that are going on in the thought of the nations quickened by the impact of Christ. Just as surely as the gospel is the power of God, the missionary is largely the maker of that marvelous history now unfolding in heathen lands. CHARLES T. PAUL.

The Soul of a Mohammedan

BY HERBERT L. WILLETT, JR.

To what extent is a missionary's success to be judged by the number of converts he is able to report? Of two missionaries, one of whom was able to receive a large number of church members without being over-particular as to their instruction in the gospel, or their devotion to the new life in Christ, and the other was able to bring only a few to an obedience that satisfied him of their preparation and consecration, yet who was permitted through his influence to uplift an entire community to better living, and thus to prepare for a later and more complete acceptance of Christianity—which would be doing the more effective work? Mr. Willett's article discusses one phase of this subject.—[THE EDITOR.]

IT is natural that missionary boards in America, and those who contribute to them, should look for visible, numerical results in the way of conversions on the foreign field. It is not always possible to understand the slow and cautious steps which must precede open discipleship. Sometimes very grave injustice is done the missionary who is too conscientious to take immature inquirers into the church, and in other instances an over-sensitive and insufficiently-poised worker may be led into improper practices in the effort to meet expectations and quiet criticism.

Too often does such a demand for results lead to an unjust limiting of help to the worker who has not won a sufficiently large number of converts in the past year, or in extreme and pathetic cases, to trickery on the mission field. An unusual instance of such deception was reported in this vicinity a short time ago. A certain missionary had many visitors from his denomination. All asked about the number of converts on his list, and many were dissatisfied at the report. So he arranged to have a baptism by which to impress each newcomer, and for a considerable period the immersions were of almost daily occurrence. Nor did any one of the visitors, whose edification at this proof of progress was evident, know that the "convert" of each ceremony was the preacher's own mother. Something had to be done to justify the appeal for funds with which to carry on the instructional and sanitary work which was really being done with much profit to the village. But if visitors would not be satisfied with cleaner houses and healthier people as visible results, desperate measures seemed necessary to the missionary. Happily such instances are so rare as to be almost negligible. But far more common are the unwise and over-zealous efforts of men who are more eager for numbers than for the richer gifts of Christian character.

THOROUGH TRAINING NECESSARY.

Had I space I could detail inspiring records of results attained by slow and consistent efforts. But such stories are the commonplace of true missionary work, and in most instances may be taken for granted. But one does not always perceive that a single worker earning the disapproval or dislike of the natives among whom he works may counteract the efforts of ten better men. Good and useful missionaries sometimes lose out because those at home do not understand what they have to do, and demand impossible returns. Let both the eager missionary and the Christian at home note that trained and efficient Mohammedans can do more to uplift their people than half-converted native Christians, and that unless faith comes to transform and to abide, it can accomplish but little.

After my Sunday-school class last week I had a long talk with one of the students, the son of a prominent Beirut

banker, captain of the class football team, and a very earnest Mohammedan. After we had spent over two hours together, discussing various phases of our belief, and searching, not for points of attack in each other's faith, but for points of contact between the two, Wakil said: "Do you know, sir, you are the first Christian to whom I have ever talked frankly about my religion? Why? Because every one else has tried, almost at first breath, to convert me, or to prove me a faithless outcast. Today we have argued, and you have spoken freely of what you find amiss amongst us. Let me tell you what my experience with Christians has been." He then went on to outline the efforts of various teachers to interest him in the Bible and in Christianity, and to indicate why they failed. Born in India, it was in a little mission school that he first heard the story of Jesus. He was told that he was a divine, superior being, who deigned to mingle with humanity, and to die that men might be saved to live whatever sort of lives they desired, and then to appeal to infinite mercy in the dying breath. Such a Master was less to the boy's taste than Mohammed, who had no such aloofness and gave no promise of such a type of redemption. The second teacher began by slandering Islam, Mohammed and all that Wakil had been taught to hold sacred, and earned the boy's dislike when he tried to win his devotion. Another so disregarded the "Pagan creed" that he refused to do more than mock at it, but fought so violently with a rival sect of Christians in the village where he was stationed that he became the laugh-

ing stock of the native population, and with him the church he was trying to serve.

A POINT FOR MISSIONARIES.

Finally Wakil met a splendid teacher and was almost won to the message, when it was discovered that the home church of which the young man was a member had cast him off because it could not agree with certain of his views. The student admired his teacher, but felt that were he to become a Christian his affiliations would be credited to that denomination, which he respected but little, rather than to the missionary and the Master of whom he taught. And so he remained loyal to his traditions. Here at the college he has learned to listen to and value the opinion of many men, but feels that his best work can be done as a strong educated Mohammedan rather than as a Christian belonging to one of several religious bodies, divided by controversies over creeds, beliefs and doctrines. "What Christians need to realize," said he, "is that we are contented with what we have until we see that Christianity works better, and no thrusting of a dogma upon us, or urging us to comply with an outward form like baptism can produce any useful or lasting results. Men must be taught the larger and deeper truths of religion before they are won."

AN UNWISE SERMON.

I felt that Wakil had had a harder experience than is common, but that very night I heard a sermon from a prominent minister and missionary of Syria, (Continued on page 11.)



A Look over the Roofs of Beirut.

A Statement by Secretary Cory

Containing a letter from Mr. R. A. Long and the announcement of a reversal of the Men and Millions policy toward the Disciples' Divinity House. (See editorial pages.)

EDITOR THE CHRISTIAN CENTURY:

The following questions have been raised regarding the Men and Millions Movement:

First—Are there any creedal or theological conditions attaching to it?

Second—Are there any limitations as to class of institutions or societies to be included?

Third—Are givers limited so that they must give according to the announced apportionments of the Men and Millions Movement?

In answer to the first question, let me state most emphatically, "no." Mr. Long has made certain personal statements of belief which some have so taken, but the following letter under the date of February 25, shows clearly that he has not made any theological conditions or imposed a creedal obligation upon any individual or institution:

Kansas City, February 25th, 1914. Mr. A. E. Cory, Cincinnati, Ohio. Dear Brother Cory: I have been given to understand that there has been more or less misapprehension as to the statement made by me at St. Louis in relation to the Men and Millions Movement. All that I said as to doctrinal matters was purely an expression of my own deep personal feelings as to what constitutes loyalty to our Lord. There was no thought, however, of making conditions or imposing what has been termed a "creed" upon others. I am too familiar with the genius of our Movement to think of trying to exact of our schools or of individuals a promise or subscription to any statement of belief drawn by any man. The statement I read was merely explanatory of my former statement and was a right which every man has to make, namely, of his personal belief in his brethren, and of their loyalty to the whole future. Our obligation, as we all understand, is to the Lord and to him alone. I trust this will set at rest any misapprehensions that have been set afloat regarding my expression at St. Louis. Yours fraternally. (Signed) R. A. Long.

In answer to the second question, I desire to state that, because of financial limitation it at first seemed impossible to include all the work that was being done. This seemed especially true of one class of institution which is described in the following resolution of the Business Men's Commission adopted at the St. Louis conference in February:

Whereas, having carefully continued its general survey of higher education as related to the Disciples of Christ in America, and being in thorough sympathy therewith, this Commission finds that in connection with many State and other universities not founded by the Disciples, a field for religious education is open, and should be entered or further developed as soon as possible; that in some instances where beginnings have already been made, work of this character should be enlarged, in others it should be started or recast, and in all it should be strengthened where their purpose and teaching is in harmony with the Restoration movement; and that this entire field presents a distinct problem which demands most earnest attention and united effort at no distant day.

Be it therefore resolved, that because of the necessary financial limitations of the Men and Millions Movement, it is unwise to apply upon the educational share of the six million dollars to be raised any gifts designated for the work of religious education now or hereafter organized as adjunct to State or other universities not founded by the Disciples.

This limitation has now been modified

as will be seen in the answer to question three.

In answer to the third question I desire to say that many friends of the institutions mentioned in question two, and friends of agencies and work not included in the allotment, wanted to have a part in the Movement, so after fuller discussion earlier actions excluding schools and agencies of this class from the privilege of receiving designated

A STATEMENT BY THE DISCIPLES' DIVINITY HOUSE.

The officers of the Disciples' Divinity House have received the statement of Mr. Cory with genuine satisfaction. The elimination of creedal conditions, or any suspicion of such, from the administration of the contemplated Men and Millions fund brings relief to every Disciple, and removes the most serious difficulty in the pathway of a united and successful prosecution of the campaign.

Furthermore, the decision of the Commission to reconsider its former action by which the Disciples Divinity House was excluded from participation in the fund appears to us to be an act of simple justice, in which we rejoice. It has been our purpose even prior to the present announcement to issue a statement assuring the brotherhood of our hearty and substantial co-operation in the Men and Millions Movement, regardless of the particular solution of the embarrassment in which the earlier attitude of the Commission placed us.

We rejoiced in the prospect of a more adequate endowment for our colleges even though the Divinity House were excluded from participation in the Movement. And it has been the spirit of both our faculty and trustees to co-operate in those unofficial activities, which no act of the Commission could deny us, in promoting the interests of all our institutions of education. All the more is this our attitude in the changed position in which the Divinity House now finds itself.

Not all that we wished has been granted us. Not all the injustice done us in the early stages of this campaign has been undone. But the assurance that has come to us from the leaders of the Movement forbids us to doubt that both in the explicit phrasing of Mr. Cory's statement and in the spirit which it discloses there is ground for confidence that the day of discrimination is past, and that the sentiments of unity and good will are to characterize the further prosecution of this great work.

In this connection we are committed in the most urgent spirit to the Men and Millions Movement. And we venture to hope that all friends of the Divinity House and of higher education among the Disciples may share the satisfaction of generous participation in so important a cause.

HERBERT L. WILLETT,
Dean.

gifts through this Movement have been reconsidered, and it has been decided to allow friends of such institutions and agencies to designate their gifts. The executive committee, and the Business Men's Commission, of course, believe in the allotment that has been made, and urge it, but the movement stands for the general cause of Missions, Benevolence and Education. It is sincerely hoped that all givers will accept the allotment so that each contributor may in the days to come feel happy in the thought that because of his contribution having gone into the great central fund a portion of his contribution is at work in the various channels of Christian education and missions. It is sincerely hoped that after this frank statement of principles, we may go forward together to the accomplishment of this great task.

May we not turn our faces to the actual task of securing and sending forth the thousand workers with the prayer, sympathy, and co-operation of the entire brotherhood?

Yours in Christian co-operation,
A. E. CORY.

HEBREW BIBLE REVISED.

For the first time an English version of the Bible is to be issued which has been prepared entirely by a group of Jewish scholars who may be called representative of Judaism in the United States and Great Britain. The Bible translation committee, which has been at work for six years on the translation and revision of the Hebrew Bible, has just ended its last sessions at the Jewish theological seminary. Some of the most prominent Jews in America were present at a banquet held at the seminary in celebration of the virtual completion of the committee's work.

The English Bible in use in many of the synagogues is the one translated more than half a century ago by Isaac Lesser of Philadelphia. This for several reasons is not considered adequate for the needs of the Jewish community.

Many eminent Jewish scholars shared in the present work, which tries to combine the spirit of Jewish tradition as embodied in the Hebrew scriptures with the results of the biblical knowledge of ancient, medieval and modern times. The chairman of the committee is Dr. Cyrus Adler, president of Dropsie College, Philadelphia, and his associates on the committee are Solomon Schechter, president of the Jewish Theological Seminary; Dr. Samuel Schulman of Temple Beth-El; Kaufmann Kohler, president of the Hebrew Union College of Cincinnati; Dr. Joseph Jacobs, professor of English in the Jewish Theological Seminary and editor of the American Hebrew, and Professor Max L. Margolis of Dropsie College, who is secretary of the committee and editor in chief of the work of translation.

OUR PART.

"The restless millions wait
The light whose dawning
Maketh all things new.
Christ also waits;
But men are slow and late.
Have we done what we could?
Have I? Have you?"

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

MISS LATHROP'S REPORT.

Without a word in it about suffrage, Miss Julia C. Lathrop's admirable report for the Federal Children's Bureau is one of the strongest arguments for woman's ballot ever printed. The fact that about 300,000 babies under a year old die annually in the United States—fully half of them from preventable causes—shows the great need of more attention to child conservation. In New Zealand, where women vote, government-trained nurses are sent around to all mothers to teach them how to keep babies healthy; and New Zealand's infant death rate is the lowest in the world.

Striking proof of the good sense and tact of Miss Lathrop's women investigators is furnished by their success in getting the information wanted. The first investigation was made in Johnstown, Pa.

"A schedule was prepared for this inquiry, to embody, when filled out, a picture of the social, civic and industrial conditions of the family studied, together with a careful history of the growth of the baby during the first year of life, with special attention to feeding. The questions were necessarily intimate and difficult, and only women agents were, of course, employed in securing the replies. How far the good will of the community was secured is indicated by the fact that 1,551 schedules were secured and there were two refusals."

The Children's Bureau has done wonders with its small staff of fifteen helpers and its small appropriation of \$25,640; but, while it is a cause for legitimate rejoicing that the bureau has at last been established and a good beginning made, it is a cause for shame that it should be so sorely hampered for lack of money and workers. The tiny appropriation made for the children is in sharp contrast with the enormous sums voted for the army, the navy, and a variety of business interests.

Miss Lathrop asks for an increase of the staff to 76 persons, and an increase of the appropriation to \$164,640. If the mothers of the United States were voters, there is no question that the request would be granted.

PASSAGE OF THE KENYON RED LIGHT BILL BY CONGRESS.

The Kenyon Red Light bill passed the House of Representatives Monday, January 26, without a dissenting vote. The discussion on the bill was short, not occupying much more than an hour. None of the members placed obstacles in the way, although there were numerous queries as to what provision had been made for the 250 or 300 girls that would be homeless, as the law became operative immediately instead of in ninety days.

The provisions of the measure are so drastic that it will amount practically to an automatic closing of every questionable resort in the capital city. To remain open for a day or an hour after the bill becomes a law would jeopardize not only the liberties of the property owners and the inmates, but make property itself liable to confiscation. The belongings of the resorts, by terms of the new law, would be held and sold to pay the cost of court proceedings, and the

houses would be closed with a prohibition against opening again for any purpose within a year.

It is safe to say that nothing has come to Washington in recent years which caused such interest, or provoked such discussion as the passage of this measure. Women representing Christian organizations are going two and two to these houses and talking with the girls, offering them homes where they can be looked after until they can obtain employment; or to aid them in returning to their own homes. The Woman's Christian Temperance Union, the Federation of Women's Clubs, the Florence Crittenton Mission, indeed a number of missions, have thrown wide open their doors, and the Social Welfare League, with Mr. Stanley W. Finch, of the Department of Justice, superintending, has engaged a suite of rooms in a prominent office building, where girls are invited to come and confer with members of the Mothers' Congress and others, and work will be provided for all who want honest employment.

This bill for abolishing the Red Light section in the District of Columbia is the culmination of a series of statutes for the suppression of the White Slave Traffic, passed by Congress in the past seven years. In 1907, the United States became a party to an International Treaty between the great powers of Europe, for regulating the business of transporting girls from our country to another for purposes of prostitution; in the same year, a bill was passed by Congress imposing a fine of five thousand dollars and imprisonment for five years on any one who should import an alien woman into this country for immoral purposes.

Not long after, the Mann White Slave Act was passed, imposing a large fine and imprisonment, for transporting women from one state to another for purposes of prostitution—and now comes this Kenyon Red Light bill!

Surely this is a splendid record of Federal legislation!—and it is a challenge to the General Assemblies of the various states to emulate this noble example, by making laws for the protection of young womanhood from the greatest wrong that can be inflicted on her—and on society at large!

I. W. H.

SOCIALISM AND SUFFRAGE.

A correspondent of the New York Sun insists that suffrage means Socialism, and adds that, without the support of Socialism, there would be hardly anything left of the suffrage movement. How then does he account for the fact that suffrage has already carried ten states of the Union, while Socialism has not yet carried one?

This gentleman says that in Wyoming, Colorado, Utah and Idaho—the only states where women have had a chance to vote at two presidential elections—the Socialist vote was bigger in 1912 than in 1908. But it was bigger in every state in the Union.

Divorce is gradually increasing in the suffrage states; but it is also increasing all over the country. To make out a connection between suffrage and divorce, our opponents would have to show that it is growing faster in the suffrage states than elsewhere. Instead of this, the states showing the most rapid growth of

divorce are non-suffrage states.

The Socialist vote has grown in the suffrage states; but its rate of increase there has been below the average for the country at large, which was 112 per cent, between 1908 and 1912. In Wyoming it was 61 per cent, in Utah 84, in Idaho 87 and in Colorado 106. In many non-suffrage states the growth was much faster. Thus in Delaware it was 132 per cent, in Illinois (where women had not then gained the right to vote for president) 134 per cent, in Pennsylvania 147, in Ohio 166, in Indiana 174, in Kentucky 178, in North Dakota 188, in Nebraska 190, in North Carolina 197, in Tennessee 216, in Virginia 222 and in West Virginia 317.

Seed Thoughts of Missions.

"That life is most worth living whose work is most worth while."

"Other people are talking brotherhood; the missionary is exemplifying it."

"The message of the hour is for the main body to come up to the firing line."

"The curse of your life and of my life is its littleness."

"God loves givers like himself."

"Anywhere, any time, anything for the Son of God and the sons of men."

"God will not look you over for medals, degrees, and diplomas, but for scars."

"Doing nothing for others is the undoing of one's self."

THE SOUL OF A MOHAMMEDAN.

(Concluded from page 9).

which would have kept me from accepting Christianity had I been, as were many of the boys who heard it, without any background of history and custom against which to throw the speaker. Said the worthy gentleman: "I go into a field with a boy. There is a rock, and near it a blade of grass, one dead, one alive, higher than the inanimate stone. We discover a sheep in the field. It is alive, but in a higher way than the grass—they are not on a level. The boy with me is alive, but how much higher a life he has than that which is possessed by the sheep; finally we meet a Christian and behold, his life is far above that of the boy. Now only a miracle can change the stone into a blade of grass; natural laws will never make that grass a sheep; no sheep can of itself become a boy. So the boy cannot of himself become a Christian; what he must do is to live as well as he can, and perhaps Jesus, who is ever looking for worthy men, will stoop down in his infinite love, and pour divine redemption into the heart of the boy. Then his life will be lifted above the level of common humanity."

From the comments I have heard on that sermon from various students, I doubt if the anticipation of a possible visit for a constantly searching Master will influence many to purity of life, and for every one who is so reached ten are repelled. Educators who understand the need of the East rejoice in the presence and help of consecrated, devoted missionaries. But they deplore the constant demand for converts, native Christians who can be counted in larger numbers, only at the imminent risk of repelling the strongest, most earnest natives, who cannot be coerced nor dazzled into a change of faith.

Beirut, Syria.



A Triumph of Magnanimity

WHEN last week's issue of *The Christian Century* was sent forth to its subscribers there was nothing on the horizon to indicate that the problems raised in connection with the launching of the Men and Millions Movement were any nearer solution than they had been at any time during the three months that have elapsed since the original announcement was made.

Yet things have happened at the very hour of preparing the forms of the present issue for the press which entail upon us the re-making of a considerable portion of the paper, especially of those pages in which not only the editors but many of our readers would have expressed their convictions on what was believed to be a crucial situation.

But it is now believed that the crisis is safely passed.

One cannot fail to recognize in the letter of Mr. Long a genuinely magnanimous spirit. Only those who know the intensity of his theological convictions, and recall the fact that the ten schools receiving the lion's share of the prospective fund were asked to register their loyalty to two of these convictions before he announced his gift of a million dollars, can imagine the struggle and tension of soul through which Mr. Long has passed in gaining the consent of his mind to make such an interpretation of his St. Louis utterances as is contained in his present letter to Mr. Cory. These St. Louis utterances amplifying his earlier statement of belief, he now says, are to be taken as representing only his own personal opinions and are in no sense—neither as a legal condition nor as a moral obligation—bound upon the colleges benefiting by the fund about to be raised.

OBLIGATION TO CHRIST ALONE.

A fine sentence is that in which he states the ground of our liberty as Disciples of Christ: "Our obligation, as we all understand, is to the Lord, and to him alone." This obligation to our common Lord, Mr. Long would say, is the basis of our fellowship in Christian service and in the Church. No individual's personal understanding of what is implied in this obligation is to be taken as standard of orthodoxy or rule of life for all the rest. "I am too familiar with the genius of our [the Disciples'] movement," says Mr. Long, "to think of trying to exact of our schools or of individuals a promise or subscription to any statement of belief drawn by any man."

These words ring with the note of doctrinal self-restraint which characterized the Campbells. Men of strong theological convictions intensely and passionately preached, they never undertook to fix their own views upon their brethren or to tie the hands of the future by incorporating their doctrines into the charters of churches or colleges. They trusted the future. They believed in their brethren. They had faith in the power of Christ to lead the Church of tomorrow into the truth for tomorrow. So they took us up to the feet of the Master and left us there with him.

A MAGNANIMOUS AND INCLUSIVE PRINCIPLE.

Mr. Long's present letter represents to us the triumph in his own soul of this magnanimous and inclusive principle upon which the Disciples' movement for unity is based, over the principle upon which sectarianism is based. Contemplating the making of an unprecedented gift to our educational institutions, it was inevitable that questions as to their loyalty to his own intensely-held convictions would arise. On the heels of such questions naturally came suggestions by which this loyalty could be guaranteed. Lest the simpler statement of loyalty at first suggested to the colleges for their approval, and approved by them all, might be open to variant interpretations, it was not unnatural that the giver should further set forth his understanding of the implications of this earlier statement in a set of articles of belief. The effect of this, of course, would be to guarantee the kind of doctrinal loyalty desired (so far as doctrinal loyalty can be guaranteed), by the

creation of a moral or tacit obligation, which a prominent legal authority has been quoted as saying could be enforced in the courts.

All this, of course, was humanly natural, and would have been tolerable in many Christian communions. Even among Disciples of Christ it was not unprecedented. There are two or three instances of this very thing having been put through, even in more crude and grotesque form than in the present case. But in those instances a single institution and a limited constituency were involved, while in the present instance the whole body of the Disciples and all their institutions of learning were involved.

MR. LONG'S PROMPT REINTERPRETATION.

That the conscience of the brotherhood made its protest to this procedure so decisively is no less admirable and heartening than the prompt action of Mr. Long when the un-Disciple character of his course had been pointed out to him by his counsellors. The Disciples' heart is sound on that fundamental principle of theological and academic liberty. And Mr. Long by his disclaimer shows himself to be a true spiritual son of the fathers. He is willing to practice the principle of loyalty to Christ, as well as to phrase it. He is willing to risk a million dollars in its practice. He will risk it on the loyalty of his brethren; he will risk it on the ideals of scholarship that obtain in our colleges; he will risk it on future generations of teachers; and, reverently, he will risk it on the power of the great Teacher at whose feet he believes the scholars of the future will sit with even finer teachableness than do the scholars of today. He is taking the risk of faith rather than the guarantee of sight.

This is why we call Mr. Long's letter magnanimous, and why we find joy in interpreting its great significance for the new day of good feeling and doctrinal liberty and wider fellowship into which the Disciples are so manifestly hastening.

Twenty-five years from now when the historian sits down to write he may overlook Mr. Long's million dollars, but he will not overlook Mr. Long's letter to Mr. Cory, which, we believe he will say, marked the finish of the last attempt to bind a human standard of orthodoxy upon the Disciples of Christ.

A FLY OR TWO IN THE OINTMENT.

Upon reading the remainder of Mr. Cory's communication all friends of justice will wish that the Commission had done as fairly by the Disciples Divinity House as Mr. Long has done with the matter of the creed. The half-way action by which the Commission reverses its earlier policy of exclusion will seem to those who read only the letter, the bare words, of the record to be unfrank, if not disingenuous. There is present both in Mr. Cory's report, and in the text of the resolution adopted at St. Louis, a patent effort to avoid direct dealing with the Disciples Divinity House. The institution is confusingly classified with our very admirable Bible Chair work in State Universities with which it has little more similarity than has Drake University.

This indirect method of treatment and the implications of it are misleading. Under cover of this method of dealing with the matter Mr. Cory says, and the resolution is made to say, that the Divinity House was excluded from the Movement on account of "financial limitation." This is not so. The record of fact must be kept clear on this point. The reason the Divinity House was excluded was not because it was believed to belong to a class of institutions which the financial limitations of the Movement forbade the Commission to embrace, but because two or three rich men on the Commission, chiefly Mr. Long, were hostile to what they understood to be the theological teachings of the Divinity House, and the remainder of the Commission—a majority—in order to insure certain initial gifts to the fund acquiesced in the determination of the minor-



ity to exclude it. This point must not be overlooked in the general rejoicing.

NO DESIRE TO CAVIL OR QUIBBLE.

It is not in harmony with our present mood to cavil over the failure of the Commission to make a "clean breast" of the whole matter in the reversal of its policy of exclusion against the Divinity House. In view of the significant act of Mr. Long in completely reinterpreting his creedal utterances it is to be regretted that the act of exclusion was not as fully rescinded as the PRINCIPLE of exclusion, upon which that act was based, was disclaimed.

It is, perhaps, asking too much, in view of all that has happened, to stand critical or even hesitant until the Commission shall have fully reinstated the Divinity House. There is magnanimity enough to go all around without insisting upon more at the cost of somebody's humiliation.

The Divinity House does not wish to contend over merely its financial rights in the Movement, nor about its formal status as an institution of the Disciples. At no time has it been anxious about any share it might reasonably expect from the great fund. It has been anxious over the clear violation of a first principle of the Disciples' movement involved in the unfraternal discrimination of which it was the victim. So far as its material prosperity is concerned the Divinity House may well have confidence in its friends, and in the continued progress of educational ideals among our people.

As we interpret its statement found on the same page of The Christian Century with Mr. Cory's communication, it is clear that the Divinity House has dismissed all questionings and thrown itself with hearty good will into the Men and Millions Movement.

ANALOGY IN PERSONAL ATTITUDE OF FACULTY.

Such an attitude is expressive of the same unselfish devotion to the cause of education and higher ideals among Disciples that has for many years characterized the individual members of the Divinity House faculty, and particularly its dean, whose labors and personal example have made him the symbol of the more and more conscious aspirations of our people for a scholarly and competent ministry. Throughout the years of his inspiring labors he has personally suffered the coarsest and most brutish attacks which have fallen to the lot of any public man in American Protestantism to endure. All this time, in unassuming demeanor, asking nothing for himself at the hands of his brethren, he has proved his loyalty to our people's heavenly vision by the rejection of emoluments and recognition from other communions which no man among his detractors could dream of.

He has been content to see the cause of liberty and culture and deeper spirituality go forward among us, no matter whose hands bore the standards.

Characteristic of his twenty-five years of service of inspiration to our new generation of ministers was his reply to a friend after a session of the Toronto Convention last fall. The friend was commenting gloomily on the fact that Doctor Willett's great missionary message was not heard from the platform of that convention. Looking at the program and reading the names of former students of the Divinity House who were making the great addresses of the Convention, Doctor Willett said, in his quiet way, "Why should I speak when men like these are so gladly heard!"

UNDIVIDED BACKING FOR MR. CORY.

This personal attitude of magnanimity, of rejoicing in the forwarding of the good cause quite aside from one's own active part in it, illustrates the attitude in which the Divinity House regards the Men and Millions Movement. It has suffered injustice. But it thinks of its sister colleges, of their sore needs, of their present hopeful prospects of securing funds, and pledges itself to aid the Movement on their behalf in every way it can.

If we know the Christian spirit when we see it, this is the Christian spirit.

This attitude of the Divinity House, taken with Mr. Long's

elimination of all creedal complications, brings unity into the Movement, casts out discord and furnishes to Mr. Cory and his colleagues an undivided backing for the prosecution of their far-reaching work.

This is a time for rejoicing, but not for jubilation. Too vividly in our minds are the sensations of recent peril so narrowly escaped! Awed, too, by the remembrance that there are yet among the Disciples many who share the prejudices which lie at the root of all our agitation, and who would even now repeat the original un-Christian procedure of the Commission which has wounded and shamed our brotherhood, The Christian Century cannot shout, but it can and does join its thoughtful and earnest readers in a prayer of thanksgiving to God, and in a fresh consecration to the great ideals our fathers so plainly saw and which we, their sons, so often sadly forget.

THE SPIRIT OF BROTHERHOOD.

THERE are but two attitudes possible toward men of other faiths. One is that of fraternal appreciation of the best that religion has produced among them, though the interpretation and forms of that religion are not held by us. Is it not difficult for the open-minded Christian to perceive that the religious spirit among all men produces likenesses and sympathies which the Christian should be eager to recognize and esteem. There is not a religion so limited but that it reveals some marks of that divine life which has been disclosed among all men. It is the task of the Christian to watch for such signs of promise, and employ them as means of approach, whereby the larger truths of our holy faith may be brought to the attention of the non-Christian world. To miss this vision of the work of the spirit of God in all the world is to limit the divine interest to a fraction of the human race, and to deny all that the Scripture and history affirm regarding the presence of genuine religious interest among all nations. The privilege of Christianity is to evaluate at its proper worth this sense of the divine among all men, and to make such use of it in a fraternal and appreciative spirit as shall not undo the work of grace in the hearts of other races than our own, but shall enter through doors already open, and possess the rich domain of individual and national life now but little aware of Christian ideals. The true missionary is he who perceives that his work is to be constructive and not iconoclastic. And this is becoming increasingly the spirit in which missionary work is prosecuted. Life, both individual and national, is too short to permit the diversion of attack and destruction in the fields of any faith.

THE OPTIMISM OF CHRISTIANITY.

IT HAS been charged against the prophets of the Old Testament that they were pessimists. They lived in times of spiritual decline, and their rebukes of iniquity and predictions of the disasters to follow the wake of sin certainly did not constitute a pleasing message for those at ease in Zion. It may indeed, be said of almost any one of the prophets that he was a pessimist as related to the immediate future. They had little use for that philosophy with which Little Bo-Beep and her school of teachers has used to soothe the world to unheeding slumber. When the sheep were astray, they were not content to leave them alone, assured that things would come right after awhile. And so they wept and pleaded and denounced, and predicted disaster, and were in a way, pessimists. And yet to bestow that title upon them, or any of them, unqualified, would be a gross libel. Jeremiah, weeping as he did, was the profoundest optimist in Jerusalem, the one man willing to invest his cash in real estate when the armies surrounded the city. Isaiah was the one man in Jerusalem in the days of Sennacherib's invasion who saw the approach of the army undismayed. Amos, confident as well as awestricken in his contemplation of the justice of God; Hosea, learning mercy through sore trial and heartache—these and all the rest were profound optimists.

Hardly even in the Gospels is there a finer strain of optim-

ism than in the second group of prophecies that come to us in the book of Isaiah. "The bruised reed shall he not break, and the dimly-burning wick shall he not quench. He shall not fail, nor be discouraged."

We deal with a God who knows the possibilities latent in human life, even in its unpromising relations. The poor bruised life, bowed by the wind of temptation, and trampled by lust or greed, withered and dying, He can bind up and make it bloom with beauty. The lamp of the back-slider, that once burned brightly, but now gives forth smoke and stench, He can fill with oil of a new joy, and make it radiant so that he who bears it may walk in its light, and others may be lighted and cheered by its glow.

With too much apparent reason we are at times discouraged. We have failed, and we know it. But no man has a right to be discouraged concerning himself so long as God is not discouraged concerning him. Do you believe in me? Is there on earth one friend that has faith in me? Then I will have faith in myself. And if God is not discouraged concerning me, I will believe all good things possible that He expects.

And we cannot be discouraged concerning the world. It is God's world. He made it. Christ died for it. The Spirit of God lives in it. God has faith in it. "He shall not fail, nor be discouraged." And because He is not discouraged, we will have faith.

RETURNING PROSPERITY.

THESE are indications that the period of business depression is nearly over. This spring promises to bring a return of quite general prosperity. Our fields are productive and our people are industrious. The last few years have seen the withdrawal of enormous amounts of money from legitimate channels for investment in wholly unnecessary wars. The Balkan War and the strife in Mexico have to be paid for. It comes ultimately out of the pockets of the people. At this present moment there are on file in Washington claims of American citizens for \$300,000,000 for losses in Mexico, but other countries have filed their claims to an unknown total. Every mine shut down, every railroad bridge burned, every laborer called from the farm and converted into a soldier, means money to be repaid. Every act that unsettles public confidence means a bill of expenses which ultimately must be paid for at a high rate of interest. If to these were added the amounts plundered from the pockets of the people who pay dividends on watered stock, we should have no lack of money for all the people in America at least. The settlement of the tariff and currency questions put to rest two disturbing conditions. Money is no longer tight, interest rates are dropping. The indications are that there will be money enough for all legitimate enterprises. We ought to have no difficulty about prosperity during the next few months.

CO-OPERATIVE CREATION

THE time came when God needed help. That is the lesson which confronts us as early as the first chapter of Genesis, and is repeated again and again through the history of the world. "Let us make man!" Who beside God are included in the plural pronoun, "us?" No matter; it is significant that the plural is used. It is the first use of the plural in the universe. What had been done thus far, God was competent to achieve alone, now He says, "Let us." From that moment until now creation is co-operative. The universe is established henceforth on the profit-sharing plan.

God needed man's help in creating the world. The draining of its pestilential swamps, the destruction of its poisonous plants and reptiles, the irrigation of its deserts, the cultivation of its fruits, all belong to creation, and they are achieved by God and man jointly.

God needed man's help in creating man. The man himself must do something, or he will forever go on all-fours, or not at all. That man who walks erect is a triumph of soul over matter. That he feels God in his soul and responds to the impulse, is a triumph of God in man.

What we call the redemption of man, was in a large sense only the completion of his creation. What God did in Christ was a co-operation with humanity. And what God does in manhood and womanhood to make the work of Christ effective is still co-operation. And it is really creation. It is not merely restitution. It is not simply the snatching of brands from the burning; it is the communication of celestial flame

to give the light and warmth and life of God.

God had on hand vast enterprises, too great to be undertaken without assistance. He was about to begin a Bible. And that Bible was to be not only a revelation, but a record of a revelation, and there was need of men to record it, and men to whom it could be revealed, and men who could feel the impulse of its revealing in humanity.

Therefore God no longer says, "Let there be," but "Let us do thus and so." The whole scheme of creation enlarged itself to include the work of man. It was a step which God never could retrace. Henceforth to all eternity the universe is co-operative.

Jesus said, "The branch cannot bear fruit of itself except it abide in the vine." That is true. And it is equally true that the vine cannot bear fruit, except it put forth branches. It is the branches, not the vine, that bear fruit. Jesus said, "Without me, ye can do nothing." He might have added, "And without you I cannot do the things I most want to do." The inability of Omnipotence is in the confession, "He could not do many mighty works there, because of their unbelief."

"Without me ye can do nothing," says God. But with us God can do great things; and we with God can be almost omnipotent.

THE MASTER OF MY BOAT.

I owned a little boat awhile ago,
And sailed a morning sea without a fear;
And whither any breeze might fairly blow
I'd steer the little craft afar or near.
Mine was the boat and mine the air,
And mine the sea; not mine a care.

My boat became my place of nightly toil,
I sailed at sunset for the fishing-ground;
At morn the boat was freighted with the spoil
That my all-conquering work and skill had found.
Mine was the boat and mine the net,
And mine the skill and power to get.

One day there passed along the silent shore,
While I my net was casting in the sea,
A man who spoke as never man before;
I followed Him—new life began in me.
Mine was the boat, but His the voice,
And His the call, yet mine the choice.

Ah, 'twas a fearful night out on the lake,
And all my skill availed not at the helm,
Till Him asleep I wakened, crying, "Take,
Take Thou command, lest waters overwhelm!"
His was the boat, and His the sea,
And His the peace o'er all and me.

Once from His boat He taught the curious throng,
Then bade me let down nets out in the sea;
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.
His was the boat, and His the skill,
And His the catch, and His my will.

—Authorship Unknown.

THREE SONGS.

"Sing me, thou singer, a song of gold!"
Said a careworn man to me:
So I sang of the golden summer days,
And the sad sweet autumn's yellow haze,
Till his heart grew soft, and his mellowed gaze
Was a kindly sight to see.

"Sing me, dear singer, a song of love!"
A fair girl asked of me:
Then I sang of a love that clasps the race,
Gives all, asks naught—till her kindled face
Was radiant with the starry grace
Of blessed charity.

"Sing me, O singer, a song of life!"
Cried an eager youth to me:
And I sang of the life without alloy,
Beyond our years till the heart of the boy,
Caught the golden beauty and love and joy
Of the great eternity.

—By Edgar Rowland Sill.

The Book World

A DEPARTMENT OF REVIEWS AND LITERARY NOTES.

"My Little Sister" *

BY EDGAR DEWITT JONES.

I HAVE included Elizabeth Robins' "My Little Sister" in this series of month-end addresses with no small hesitancy, and for two reasons: First, I have no great liking for the books of this type, they are only too often harrowing and morbid. This one, though harrowing, is not morbid. Second, books of this kind usually portray vice with so full a round of gayety, luxury and dazzle of lights that glamor is thrown over iniquity. This book, however, is sure and safe in its pictures of the palace of sin and will repel instead of invite. One of the critics has said that "My Little Sister" is to white slavery what "Uncle Tom's Cabin" was to black slavery.

The Story in Brief.

Imagine a pretty little country place in rural England. Picture a family of three, a frail, yet beautiful mother of gentle birth and two fair and interesting daughters. The mother, high strung, poor, and ambitious for the daughters. Fancy these girls brought up without any knowledge of life and totally ignorant of the ways of the world. Picture the girls growing into young womanhood in that quiet, lovely country, living midst flowers and birds, and overflowing with joy. Imagine the two girls in all the glory of maidenhood, both attractive, but the younger one, Bettina, of rarest beauty. Picture the little family all excitement as the two girls prepare to go to London for a visit with an aunt whom they have never seen, but whose picture they have often seen and about whom they have often talked. Imagine the girls as they are fitted out in their new frocks by a French dressmaker from London, who asks many questions and simply cannot keep her eyes off Bettina. Imagine the French dressmaker asking for the London aunt's picture and its subsequent disappearance from the house. Imagine the two fair young maidens leaving on their wonderful trip, and their being met at the station by a woman, who they suppose is Aunt Josephine; their getting into the wonderful automobile and stopping at last before a large house. Imagine these two guileless girls ushered into this place, the fine home as they think of their aunt. Fancy them dressing for dinner and going down to meet those whom they believe to be guests of their aunt. Try to imagine their feelings as they attempt to account for the rather free and easy manner of the guests. Fancy one of the men after dinner, in sheer pity and at a big personal risk, by degrees informing the older girl that she is "in one of the most infamous houses in Europe." Imagine him instructing her how she may escape if she is cautious and will follow his instructions.

Fancy this older girl as she slips out of the parlor, glancing back at her little sister Bettina, who is singing and laughing all innocent and unaware of any peril, fancy her last look at that face of girlish beauty and purity and then plunging out in the night crying for help, reaching at last the home of her aunt, telling her story, seeking the police, nearly wild with fear and quite unable to locate the house she had left. Her little sister lost forever! Fancy this poor girl so shocked by what she had gone through and the loss of Bettina that she falls seriously ill, lies at the point of death for weeks; fancy her beholding in a dream or a vision the serious face of Bettina looking down upon her as from heaven, and beseeching her sister to spend her life saving young women from the fate that had befallen her. Imagine all this and you will have in barest outline the terrible and pathetic story of "My Little Sister."

White Slavery.

The author of this book, Miss Robins, says that the story is absolutely true, except that it was softened in many points. Miss Robins laid the story before a noted justice in London. He said that it was "really commonplace." Every year in our United States 50,000 girls disappear and all trace of them is lost. In 1910 over 1,700 girls disappeared while trav-

*For several months Mr. Jones has been delivering, at First Church, Bloomington, Ill., a series of talks on recent fiction with a moral bearing. The one reproduced here aroused deep interest throughout the community.

eling between New York and Chicago alone. It is possible that there is actual white slavery in Bloomington—and by that term is meant the forcible procuring and keeping for gain, of women in immoral life. Where such immorality exists voluntarily and without the commercial feature, it is not white slavery. The past eight months three girls have mysteriously disappeared from our own city and their fate is unknown. The mere fact of such disappearances here at our very doors is startling in the extreme.

Parental Follies.

Mothers and fathers make a tragic mistake when they permit their young daughters to gad about the streets after dark or go to the moving pictures unattended. Unless accompanied by reputable escort, by brother, or parents, the streets or the moving picture show after dark is the last place for girls scarcely in their teens. Temptation of many kinds abounds. Pitfalls, snares and lures even in a city of the size of our own are all about. It is perfectly natural for young life to seek amusements, but safeguards should be provided.

Segregated Vice a Failure.

The attempt to segregate vice is confessedly a failure. One might as well try to segregate pestilential winds. The scientific attempt to regulate the social evil by segregating it is admittedly a failure, and continental Europe, where the system originated and was once very popular, is now acknowledging defeat. Whenever a community has an official that have the courage to do it, and a citizenship that will try to meet the problem of dealing with the women of the half-world in a really Christian way, "red light districts" will cease to exist.

Atlanta, Georgia, has abolished segregated vice. Washington, D. C., has done the same. Bloomington could if she would, and Bloomington would if public sentiment were sufficiently aroused.

Any reform movement that stops short of seeking to provide for the women involved stops too soon. Both destructive and constructive reform is needed here as elsewhere. When a committee visited Mayor Golden Rule Jones of Toledo and pleaded with him to close up the segregated districts he asked what provision they had made for the women of those districts. The committee confessed they had not given that matter thought. "Well," said the mayor, "I will tell you what we can do. I will agree to take one of these women in my home; if each member of your committee will do the same and we can find sufficient homes for all of these women where they can be taken care of and helped on to a different way of life, I will agree to close the places." This proposition quite shocked the committee and they left the mayor's office with very little more to say.

Whatever we may think of the mayor's method we must surely acknowledge that he was right in spirit and principle.

Society will have to enter into this great movement in a larger way than merely to abolish either the saloon or segregated vice. It must both abolish and conserve, tear down and reconstruct, and it must lay its biggest and best emphasis on saving the oncoming generation from, rather than the present generation out of, the cesspools of iniquity.

The New Chivalry.

There was an old chivalry of knights who fought for fair ladies and gladly went to death for their favor. There is a new chivalry, the knights of which must fight the dragon of impurity and, if need be, lay down their lives for the sanctity and the chastity of their womanhood, and the purity and strength of their manhood. Like all great movements in behalf of the weak and trodden upon this reform seems slow in coming and often temporary defeat is experienced but

"Through all the long dark night of years,
The people's cry ascendeth.
And earth is wet with blood and tears
But our meek sufferance endeth.
The few shall not forever sway,
The many wail in sorrow;
The powers of hell are strong today;
Our Kingdom come tomorrow."

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Religious Education Association Meets.

Diplomas for efficiency in Sunday-school studies, with class numerals and graduating exercises like those in high schools and colleges, were suggestions put forward by E. Morris Fergusson of Philadelphia last week in discussing Sunday-school work at a departmental conference of the Religious Educational Association, which held its international convention at New Haven, Conn.

He would grade boys and girls by age, with the class just entering intermediate work ranked as 1920, and allow a six year course of study. The "old" young people" would be in a postgraduate course.

John L. Alexander of Chicago declared there were too many organizations in Sunday-schools for students between the ages of 12 and 18.

Officers elected of the Sunday-school workers' section are as follows:

Chairman of committee, Prof. Norman S. Richardson, professor religious education at Boston Theological seminary.

Vice chairman, Rev. W. E. Gardner, general secretary religious education department Protestant Episcopal Church. Recording secretary, Rev. C. E. Frank, director of religious education Delaware Avenue Baptist Church, Buffalo.

Executive secretary, Rev. J. W. F. Davies, Winnetka, Ill., Congregational Church executive committee.

Methodist Union Again Fails.

The two largest branches of the Methodist Church, the Methodist Episcopal Church and the Methodist Episcopal Church, south, have once more failed to find a basis of union, according to the report of the special commission on federation, whose report was published recently in the denominational papers.

"With deep humiliation," the report of the commission representing the Methodist Episcopal Church reads, "it must be confessed that these two great families of our one Methodism, while agreeing abroad, singing the same hymns, and teaching the same doctrines everywhere, have not ceased to contend at

home and in the very presence of the people they are seeking to save through the gospel of peace and reconciliation.

"As for organic union, it has become evident after the most brotherly and anxious conference between their representatives, that the historic and deeply rooted differences between their respective conceptions of civil, and hence of ecclesiastical, representative government interpose a barrier not to be at once broken down."

The report says that the effort of the churches to get together was begun ten years after the close of the war. The report is signed by Bishops Earl Cranston, C. W. Smith, and N. Luccock, and by six other members.

Marion Lawrance Declines Honor.

Marion Lawrance has declined the world's Sunday-school secretaryship which was offered to him following the Zurich meeting. Mr. Lawrance prefers to continue in the international work which has been doing. The declined office has been offered to and has been accepted by Frank L. Brown, of Brooklyn. Mr. Brown is a Methodist layman who gave up business some years ago to devote his time to Sunday-school work in connection with a Brooklyn, N. Y., church. He will take up his new duties April 1, with offices in New York City.

To Promote Purity of the Stage.

A movement has started in New York to make the sentiments of the Roman Catholics of the country for a purified drama felt throughout the country. It is proposed to publish a list of plays which are suitable for Catholics in good standing to attend.

Presbyterians Fight Saloon.

The Presbyterian Church will send 250 temperance workers into California, Colorado, Washington, and Oregon to help to carry prohibition in these four states at the next autumn election. They will use moving picture films to reinforce their arguments against the saloon. The campaign will be under the control of the Presbyterian Board of Temperance.

What Church Music Costs.

It is estimated that the bill of the churches for music each year is as follows: Organs built, \$10,000,000; choir salaries, \$30,000,000; organists' salaries, \$25,000,000. Sheet music, including hymn books, is estimated at \$7,500,000.

Episcopalians for Bible Teaching.

The Episcopal deans of the diocese of Chicago have adopted resolutions calling on all boards of education in the district to provide for Bible reading, without comment, in the schools. Provision for the instruction of the school children weekly, according to their respective religious affiliations is also urged on the grounds that a child has an inalienable right to be taught the religion of his parents.

Laymen's Missionary Movement.

The Laymen's Missionary Movement of the Southern Presbyterian Church has published in pamphlet form a series of addresses delivered by Rev. W. R. Dobyns, at the laymen's missionary convention held in Memphis. They put emphasis on "personal work" in a way that is suggested by these titles of chapters: "Soul Winning the Business of Every Believer," "Where to Begin," "How to Use the Word," "An Example," "Rendering Account." Copies can be secured at five cents each or \$3 a hundred postpaid. Orders for the booklet should be sent to the Laymen's Missionary Movement, Box 334, Athens, Georgia.

A Manse for Every Minister.

The Board of Church Erection of the Presbyterian Church are promoting a campaign looking toward "a manse for every minister."

Quoted From a Contemporary.

"Pittsburgh placed between forty and fifty thousand dollars at the feet of Evangelist Sunday for eight weeks' preaching. Eighty-four Methodist preachers laboring in the mountains of the South receive for twelve months' constant preaching and work a total of \$20,487, or one-half the Pittsburgh contribution."

The Church Wants Holiness

W. F. OLDHAM IN THE NORTHWESTERN CHRISTIAN ADVOCATE.

O, my Methodiam, which found me a careless, godless youth, a world's diameter from where I now stand—would God I could cause thee to hear the voice of the Son of Man as He crieth, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich" . . . and anoint thine eyes with eye salve, that thou mayest see." Then wouldst thou see that not great buildings and mighty institutions, not high scholarship nor proud gatherings of large numbers, not talks of a splendid past nor pride of ancestry, but having the spirit of devotion to God and a flaming zeal for the souls of men—the abiding tokens of a clean heart filled with the Holy Ghost—that in these are thy strength, thy promise for a better future and the real grounds of hope for being trusted with a great program for a world's redemption. Yet there are many, though generally of our humbler folk, who are called, have heard, and accepted—effectually

called to be saints—who know the cleansing blood and wear "a white stone and in the stone a new name written, which no man knoweth saving he that receiveth it," that new best name of perfect love, and for these I am sure I speak when I say they want holiness—they want it in the pulpit, they want the deep, cleansing streams to flow up through their pastors' hearts, through their lips into the hearts of the listening congregations. They want these to flow through our editors' hearts and down through their pens till the pages of our official papers will be filled with the tender green grass upon which the flocks of God may feed. They want it in our schools and colleges and seminaries. They want that which has been the birthright of Methodist schools, not to be hidden from Methodist eyes or so muffled as not to be perceptible to Methodist ears.

Of Human Interest

A Montessori Story.

"Your aristocratic American millionaire will often make a mesalliance, and marry a chorus girl or a parlor maid. But I notice that your aristocratic American millionairess, always keeping her head, makes a good match."

The speaker was Mme. Montessori, the Italian educationalist. She continued:

"On my way hither on the boat there was a beautiful American heiress to whom a young magazine writer from the West paid assiduous court. But he, on account of the low rates of the magazines, was as poor as a church mouse, and so the heiress would not consider him seriously."

"As they leaned side by side over the rail one afternoon, the heiress, looking out over the rolling blue waters, sighed and said:

"I love the sea."

"The impoverished and embittered magazine writer retorted with a sneer:

"I don't see why. It hasn't got any money."

Li Hung Rebukes Westerners.

The following passage from the "Memoirs of Li Hung Chang," which have been recently edited by Mr. W. F. Mannix, is typical of the great viceroy's attitude toward most of the foreigners who were sent out to the Flowery Kingdom—an opinion that was typical, no doubt, of the Chinese nation at large:

Sometimes the pretensions of these "learned men" from the West anger me, at other times I feel sorry for them, and now very often I sit down and laugh at them until my dinner is all upside down! Today I was talking with a professor, who came all the way from Massachusetts to teach in the new university, and he was telling me that he should be lost until his books arrived.

"I have eighteen large volumes that I use in my work," he said; "books of science, art, ethics, and lexicography."

"Eighteen?" I asked. "Do you need them all?"

"Oh, yes; but they cover the whole range of my work."

I did not like to smile in his face, but I could not help it. He asked me the reason for my apparent merriment.

"I was only thinking how much more exhaustive your Western wisdom must be than ours," I replied. Then I told him that Kang Hsi, our literary emperor, had compiled and issued the *Pei Wen Yun Fu* (Literary Concordance) in 1711, and that it consisted of 130 volumes.

How Mark Twain Proved It.

When Mark Twain was living in Hartford, Connecticut, where Dr. Doane, now Bishop of Albany, was rector of an Episcopal church, he went to hear one of the clergyman's best sermons. After it was over Mark approached the doctor and said politely:

"I have enjoyed your sermon this morning. I welcomed it as I would an old friend. I have a book at home in my library that contains every word of it."

"Why, that can't be, Mr. Clemens," replied the rector.

"All the same, it is so," said Twain.

"Well, I certainly should like to see

that book," rejoined the rector with dignity.

"All right," replied Mark; "you shall have it," and the next morning Doctor Doane received with Mark Twain's compliments a dictionary.

The President's Joke on Himself.

President Wilson does not hesitate to tell jokes on himself, and he has more than once remarked that compared to the football captain in the fall season he was a very inconspicuous personage on the Princeton campus. To illustrate this he cited the case of a freshman who accosted him at a railroad station in a town in New Jersey. It was a few days after college had opened and the president's face seemed familiar to the freshman, but he confused it with that of a tailor from whom he had just purchased a suit of clothes. The youth asked about business in Princeton with something of a patronizing air and nonchalantly gave his opinion of current campus events. Mr. Wilson tried to be as polite as a tailor might be to his customer until the train departed.

Robert Bridges Gives Advice.

Robert Bridges, the new English poet laureate, is a fastidious critic, and hence sees little to admire in commonplace verse.

A poet once brought to Mr. Bridges two very long odes that he proposed to submit to the English Review.

"I'll read them both aloud," the young man said, "and afterward you will tell me which is in your opinion the more

likely to be accepted by the English Review."

Poor Mr. Bridges sighed and settled himself in his chair, and the other in his loud, harsh voice, read the first ode. It was very long, and at its conclusion Mr. Bridges leaped to his feet and said briskly:

"Now, my young friend, I can advise you. Send the other ode to the Review."

An Exacting Command.

When Andrew D. White was minister to Germany, he received a mandatory epistle from an old lady in the West, who enclosed in her letter four pieces of white linen, each some six inches square. "We are going to have a fair in our church," she wrote, "and I am making an autograph quilt. I want you to get me the autographs of the emperor, the empress, the crown prince, and Bismarck, and tell them to be careful not to write too near the edge of the squares, as a seam has to be allowed for putting them together."

Carter Glass on Currency Bill.

Representative Carter Glass, congratulated on the currency bill, said:

"It has received a good deal of unfriendly criticism, but it is a good bill, a fair bill. If all bills were as fair we would be well off. But all bills aren't as fair. Take the Blue Ridge doctor's bill, for example.

"A Blue Ridge man on receiving his doctor's bill, hurried to the doctor's office and protested:

"What does this mean, doc? Besides the stipulated fee you have charged me \$100 extra for instruments!"

"Yes, I know," said the doctor. "That's for a very valuable saw that I left in your wife after her operation through inadvertence."

The World is Growing Better

The Church and Downtown Districts.

The church seems to have taken a turn for the better in its treatment of the downtown districts, where the people are massed together whose lives are as precious surely as those who live in the more fashionable parts of town. New York City has but few churches holding the fort in its downtown district. The same is true of other eastern cities. Kansas City Disciples have recently determined to continue, with zeal, the work of the old First Church there. St. Louis, be it said in sorrow, is going to let the old "Mother Church"—the First, "go west."

But Chicago churches have awakened to the appeal of the downtown district. We quote from the "Record-Herald":

"It no longer is fashionable or customary for Chicago churches to 'sell out' and move when the manufacturing district, the slum or the levee creeps up to their portals. The church of today refuses to be swept aside by either commerce or evil. Instead, its people stand their ground, remodel their place of worship to meet the new needs of the community, and fight a harder battle than before. The churches of Chicago now are bearing the burden of the city's social service work.

"Chicago churches, in a little more than five years, have broken out from the chrysalis of centuries of exclusive shrine maintenance: they have begun more practically to live the lives of their

people, to take up their people's burdens, feel their sorrows, share their joys and move with them and for them toward the kingdom of the Master."

In recent days the question of losing old Trinity Church (Episcopalian) has been agitating that people. But the decision is that that important work will go on. Determination to save the historic landmark crystallized into action when a resolution unanimously adopted by the vestry at a special meeting held last week was read:

The resolution follows: "It is the sense of the vestry of Trinity Episcopal Church that its first obligation is to make every effort possible to save Trinity Church and its historic memories at its present location."

The enthusiasm of the parishioners, awakened by the communication from the vestry, expressed itself in two ways: Immediate individual pledges to the endowment fund. Promises of personal service.

Constructive plans for the perpetuation of the church provide for the subscription of a guarantee fund to cover the current expenses of the parish during a period of three years and for the raising of a permanent endowment before the expiration of that time. The total endowment so far subscribed was raised to approximately \$77,500 before the conclusion of the meeting last week. Subscriptions at the meeting ranged from small salary sacrifices of choir boys to \$3,000.

Disciples Table Talk

C. S. Meadbury on "Witnessing."

Dr. C. S. Meadbury believes that "the issue in the church today is to get men to testify if they have been witnesses to the Lord's work," according to statements made in a recent sermon preached at University Place Church, Des Moines. "Many of the people of the church may say that it is inappropriate for them on account of lack of experience to bear testimony," he said. "Moody comes to me as an example. To him the certainty of Christ's resurrection was as clear as anything of the material world, and was clearer than it was to the Apostle Paul himself. Moody had the same visions as Paul did, and besides that had the experience of twenty centuries to bear him out. There are hundreds of others who have the same clear vision that Moody and Paul did. True it is that there is a difference between the testimonies of many, and that accounts for the differences of sects. Like the testimony of the witness in court, if often happens that men see the same thing differently. Vision, honor and information are necessary for the equipment of every witness, and his privilege is testimony. The call of a witness for Christ is a world ambassadorship, and carries with it more than to be an ambassador at the court of St. James. The call is with a purpose cosmopolitan, with a sense of humanity, and for the betterment of the world."

R. H. Crossfield in Florida.

Among the Disciple pioneer workers in the difficult Florida field is E. W. Elliott, who ministers at Tampa. He realizes that the kind of evangelism that counts is the solid, informing kind, and for that reason suggested that the church call President R. H. Crossfield of Transylvania, for a meeting. "The preaching was instructive, informing, inspiring," writes Mr. Elliott. "Dr. Crossfield finely combines the teaching and hortatory elements in his utterance. There were sixty additions to our congregation as one result of these special services—twenty-six of them by confession. Many people heard our distinctive position set forth in true fashion. Pres. Crossfield spoke before the High School, the Civic Lunch Club, the Y. M. C. A., and delighted all who heard him. He graciously gave his services to us, using a part of a granted vacation and for which we are profoundly grateful. We need men of his type here on the firing line of our brotherhood. He will be held in lasting remembrance for the good work he did among us. In the pulpit, in the homes, on the streets, in places of business—everywhere, his gentlemanly and Christian bearing added dignity and strength to the cause we plead." Miss Una Dell Berry was the efficient director of song during the meeting.

Christian Man Sets High Standard.

Mr. Fletcher Cowherd, President of the Disciples' Church Extension Society, was recently elected president of the Real Estate Board of Kansas City, and made an inaugural address at the annual meeting of that Board which prompted much favorable comment on account of the high level upon which he insisted the affairs of the city should be conducted. The Kansas City Star calls it a "memorable speech," and says editorially that Mr. Cowherd "ranged himself on the side of human welfare against the forces of selfishness and greed." "The city ought not to seek the least it can do for its poorer working classes, but rather the most," said Mr. Cowherd. "We ought to insist on a housing code which will require houses that are built and rented to be at least healthful and safe." The municipally owned water works, with its profits for the city and its comparatively good service, was contrasted with privately owned utilities, with their profits taken out of the city and their frequently miserable service," says the Star: "The wretched condition of street paving and the lack of traffic ways

were stated by Mr. Cowherd in an inspiring way; for his plain facing of the facts was inspiring. It proved a determination not to permit the bad facts to continue if emphatic protest and constructive work for better things could overcome them. With such an inaugural address, with its enthusiastic reception and with the other accompaniment of a declaration for the great station park, the Real Estate Board has been pledged to a year of fine work for the best interests of Kansas City."

Chicago Ministerial Association.

The following are the speakers at the meetings of the Chicago Ministerial Association of the Disciples, which holds its sessions on Monday mornings: March 9, review of "The Problem of Christianity," E.



Rev. Carey E. Morgan, New President American Christian Missionary Society Board of Trustees. See page 21.

S. Ames; March 16, "Some Educational Phases of Missions," H. L. Willett; March 23, C. C. Morrison; March 30, "The Religion of Bahaiism," O. F. Jordan; April 6, Claude E. Hill; April 13, W. C. Hull; April 20, "Religious Results of the Balkan War," B. S. Keusseff; April 27, Austin Hunter; May 4, Mr. Hamilton; May 11, C. O. Lee; May 18, Asa McDaniel; May 25, J. F. Fletcher; June 1, A. I. Zeller; June 8, Errett Gates; June 15, A. R. McQueen.

S. G. Inman's Tour.

S. G. Inman, missionary in Mexico, left Saturday, February 28, on a six months' tour of South America in the interest of the Christian Woman's Board of Missions. On his trip Mr. Inman will take greetings to all mission stations in Latin America, and will investigate the social, economic and religious conditions in Porto Rico, Jamaica and various countries of South America, with a view of strengthening the work already established, but especially with the objective of enlarging the work by finding where it will be best to secure locations for new mission stations.

Mr. Inman will represent also the Committee on Co-operation in Latin America, which was appointed by the General Missionary Conference of all boards on Latin America, in which capacity he will help to solve the urgent problems of co-operation in the publication of evangelical literature, of arousing interest in the first general conference on Latin America, which will be held most probably in 1916 in some city of Latin America, and of finding the best ways in which the committee can render

help to Latin America. In this capacity Mr. Inman takes greetings to all missionaries in Latin America from all evangelical churches in the United States. The itinerary of Mr. Inman is reported as follows: Sail from New York, steamship "Brazos," N. Y. Porto Rico Line, Saturday, Feb. 28; arrive at San Juan, Porto Rico, March 4, mail address, care Rev. M. B. Wood, Bayamon, Porto Rico; leave San Juan, steamship Victoria Luise, Hamburg American Line, March 19; arrive Kingston, Jamaica, March 22, mail address, care Rev. J. E. Randall, 70 Duke street; leave Kingston, regular liner, Hamburg American, March 26, arrive Colon, March 31; arrive Panama by rail, April 1, mail care Hotel Tivoli, Panama; sail from Panama, regular sailing Pacific Steamship Navigation Co., April 6; arrive at Callao, going immediately by rail to Lima, Peru, arrive April 12, address, care Ministro Plenipotenciario de los Estados America; leaving Calla April 19, by regular sailing of Pacific Steam Navigation Co., arrive at Valparaiso, Chili, April 25, mail address, care Y. M. C. A., Castilla, 88, Valparaiso; arrive at Buenos Aires, Argentina, via Trans Andes Railroad, first week in May, address, care Rev. T. F. Reavis, Cramer, 2654, Belgrano, Buenos Aires; stay at Buenos Aires for rest of time till sail for New York, via Lambert and Holt line, arriving New York about August 1.

More Constructive Evangelism.

"Theological pugilism, mob psychology and ecclesiastical quackery," had no place in the recent evangelistic campaign at Carthage, Ill., writes A. L. Cole, pastor of the church there. And yet he pronounces it the most successful protracted meeting with which he has been connected. Dr. Chas. A. Lockhart, of Canton, Mo., and Elmer E. Rice, of Dixon, Ill., led in the meetings, which continued through February, until the 22d. Mr. Cole writes further: "We were so busy working for the cause of Christ that we forgot all about the 'sects' and no attempt was made to give them 'medicine' or 'put them out of business.' Dr. Lockhart preaches the gospel in terms of modern speech. He preaches the gospel to the people of today. That is enough to say of any man. Mr. Rice is a fine souled, sweet spirited young man and a master of song. He is a splendid soloist and chorus leader. Seven grown people entered the larger field of Christian service and in no uncertain way will they be 'workers together with God.'"

Dean Lhamon at Indianapolis.

Dean W. J. Lhamon, head of the Biblical department of Drury College, in Missouri, delivered a course of lectures at the College of Missions, Indianapolis, Feb. 24-27. The general theme was "The Character of Christ," special subjects being as follows: "The Argument—A Study in Relativity," "The Universality of Christ," "The Masterliness of Christ," "The Love of Christ," "The Severity of Christ," "The Continuity of Christ," "The Finality of Christ," "Christ and Other Founders of Religions."

The church at Freeport, Ill., which has been holding services in the Masonic temple for several years, will soon come into possession of property of its own through purchase of a residence property. It is proposed to remodel the house in order to use the first floor for church and Sunday-school purposes, and to use the upstairs as living rooms for the pastor. This church has been without a permanent house of worship since the work was established eight or ten years ago. E. T. Cornelius ministers in this field. The congregation has been prospering under Mr. Cornelius' work and the result is the steps to acquire a permanent place of worship.

Clarence Mitchell of Kalispell, Montana, has resigned after a successful ministry of three years with that church. The Kalispell church is one of our strong churches in the state of Montana. Mr. Mitchell is go-

ing east again on account of his mother's age and health. Mr. Mitchell has a fine record of splendid work done both as a pastor and a general evangelist. He was for several years pastor of the church at Lima, Ohio. He has the degree of Master of Arts and Doctor of Divinity, the latter conferred last year by the Ohio Northern University, Ada, O., where he was pastor previous to coming to Kalispell. He may be addressed at the latter point.

The Christian young people of Champaign, Ill., have formed "The Christian Young Peoples Union of Champaign and Urbana. The organization was perfected at a big banquet in the parlors of University Place Christian Church, in Champaign, recently. More than four hundred people, mostly members of young people's societies represented in the newly formed union, were present at the banquet. The new organization succeeds the Twin City Christian Endeavor Union which was organized several years ago. Fourteen societies are included in the present organization.

As a farewell to their pastor the Monmouth, Ill., congregation recently held a reception for Mr. and Mrs. D. E. Hughes. Mr. Hughes was presented with a silver loving cup. Engraved on one side of the loving cup was "Presented to Delaney E. Hughes by the First Christian Church congregation of Monmouth, Illinois, in appreciation of fifteen years of service, 1889 to 1914." On the other side was engraved a cross and an open Bible, and on the Bible the words, "Well done, good and faithful servant."

A Hand Book of Union Avenue Church, St. Louis, has recently come from the pen of B. A. Abbott, the pastor. It contains chapters on the Disciples of Christ at large, the Disciples in St. Louis, the Union Avenue Church—its property and equipment, doctrines and ideals, management, revenues, departments of the church, the music, organ, social life, and some little sermons that the world needs. The idea of the book is worthy of emulation.

R. H. Ingram, a well known Iowa minister, has gone to Baltimore where he will enter the hospital at the Johns Hopkins University and submit to radium treatment for cancer. Mr. Ingram has been suffering for several years with a growth on the back of his head, which has involved the glands on his neck. He has been treated at Rochester and the surgeons there believe that the radium treatment will successfully combat the disease.

About forty representatives of the Christian churches of the county met at Severance, Kan., recently, and perfected an organization to be known as the association of the Christian churches. The purpose of this organization is to assist in evangelizing the county, assisting the weak churches, and promoting a closer fellowship between the Christian people. The association will hold a general annual meeting each year.

We are in receipt of the program of the commencement exercises of the East China Union Medical College, at the University of Nanking. The exercises occurred January 22. There were five graduating students. On the program, among others, were Dr. W. E. Macklin; the Military Governor, Gen. Feng Kuo Chang; the Civil Governor, Hon. Han Kuo Chuin; the University President, and Rev. J. E. Williams.

J. B. Holmes has asked to be released from the pastorate of the First church, Forest Grove, Ore. He will take up work in California, where he is at the present time. Mrs. Holmes and the three children will remain in Forest Grove until the end of the school term. The church has granted the desired release and will seek a new pastor. Mr. Holmes resigns the pastorate here to take up a larger charge.

There was a good attendance of the Knights of Pythias lodge of Liberty, Mo., at the Christian Church two weeks ago, to hear the special sermon by Mr. Frank upon

the subject, "The Brotherhood of Man." The Knights of Pythias fraternity was fifty years old that week, and the local lodge asked Mr. Frank to preach this sermon as the beginning of their celebration week.

By a unanimous vote the congregation of First Church, Fresno, Calif., adopted the plans for a new building presented by the building committee. The new building will cost \$70,000. The floor plan calls for a structure 81x119 feet with a modern basement and thorough heating and ventilating devices. Whitestone, marble and concrete will be used in construction.

Geo. L. Peters has resigned the pastorate of Central Church, Springfield, Mo., of which he has been pastor for five years. He closes his work April 1. This is one of the largest of the Disciple churches in the state and under the present pastorate it has been a force for righteousness in the city, and aggressive in all missionary work.

The time for the simultaneous "Every-member Canvass" for missions in our churches is soon at hand. The packet of literature issued by our people may be secured for ten cents upon application to Grant K. Lewis, Carew Building, Cincinnati, Ohio.

Colorado State Convention will be held in three sections in June. Greeley, Canon City, and Paonia. There will be sessions devoted to the United Missionary Campaign and the Men's Movement.

Peter Ainslie of Baltimore is the representative of the Disciples of Christ on the board of trustees of the recently announced Peace Fund of two million dollars, given by Andrew Carnegie.

R. G. Frank, of Liberty, Mo., is getting to be such a busy man that he has rented two rooms in a new bank building of Liberty, and will have his office there. He has much correspondence as secretary of the general convention.

The mother of Burris A. Jenkins, pastor at Linwood Boulevard, Kansas City, died two weeks ago. Mr. Jenkins is having a recurrence of the trouble in his knee, from which he has suffered much in late years.

It is rumored that Arthur Lindsay, pastor at Clinton, Mo., is a possible candidate for governor. Mr. Lindsay is well known by reason of his connection with the Federation of Missouri Commercial Clubs.

On Sunday, March 8, the first services were held in the new church at Winchester, Ind. C. W. Cauble, State Secretary of the Churches of Christ in Indiana, spoke at both morning and evening services.

The churches of Oakland, Kan., are joining in a public welfare campaign. Union services, under the auspices of the Kansas Public Welfare League, were recently held at the Christian Church of that town.

The Kansas Christian Ministerial Institute will be held April 7-9 in Arkansas City, where J. E. Henshaw ministers. The Oklahoma ministers, it is reported, will also attend this meeting.

The church at Benton, Ill., burned with a loss of \$8,000, insurance \$3,000. The structure will be replaced immediately with a \$20,000 building.

J. R. Perkins, pastor at Sioux City, Ia., is preaching a series of sermons on "Jesus and the Women of His Time."

The father of Miss Virginia Hearn, C. W. B. M. worker, is still an invalid in his home in Lexington, Ky.

EVANGELISTIC MEETINGS.

El Dorado, Kan., H. Jas. Crockett, pastor; F. H. Gillette, preaching; 20; closed.

Coshocton, O., C. M. Burkhart, pastor; Sala company, evangelists; 109; closed; Sunday-school more than doubled; church put on a good financial basis.

Hutchinson, Kan., K. F. Nance, pastor;

Scoville company, evangelists; 3,110; continuing.

Keokuk, Ia., First, R. W. Lilley, pastor; M. C. Hutchinson, preaching; Frank R. McDonald, singing; 60; closed.

Pittsburg, East End, John R. Ewers, pastor; preaching; W. E. M. Hackleman, singing.

Edmonton, Alberta, Can., M. L. Rose, pastor, preaching; V. E. Ridenour, singing.

Martinsville, Ind., E. Richard Edwards, pastor, preaching; E. C. Mannan, singing. Manhattan, Kan., J. D. Arnold, pastor, preaching.

CALLS.

Clariss Yeuell, Salem, O.

C. C. Buckner, Irving Park, Chicago, to Connelville, Pennsylvania.

Hugh S. Calkins to Augusta, Ky.

Guy Emery, First, Winters, Cal., to Central, Salt Lake City, Utah.

G. H. Bassett, Independence, Kan., to Des Moines, Capitol Hill.

J. T. Shreve, Ottawa, to Independence, Kan.

D. H. Shields to Joplin, Mo.

Louis Kopp, to Washington, Ia.

F. A. Ellis, Traverse City, Mich.

RESIGNATION.

T. J. O'Connor, Porterville, Cal.

NEW YORK NOTES.

The Central Church of the Disciples of Christ met on Sunday evening, March 8, in the Lenox Ave. Church of the Disciples, in a union service. Dr. J. M. Philpott, pastor of Central Church, preached. On the next Sunday evening the members of the Lenox Ave. Church will meet in Central Church and Dr. Z. T. Sweeney, pastor at Lenox Ave., will deliver the sermon. This is the beginning of the services looking toward the union of the two congregations.

A convention of all the workers connected with the auxiliaries of the Christian Women's Board of Missions, of New York City, met on Monday, March 9, at Central Church. The principal address was given by Mrs. Laura Craig, of Buffalo, state president of the C. W. B. M.

A stereopticon lecture, by Mr. Dillon Wallace, on the subject of Labrador, will be given at the Central Church of the Disciples of Christ, on Friday evening, March 13, in connection with a dinner served by the Women's Missionary Society of that church. Mr. Wallace has many interesting pictures which were taken on his trip through Labrador.

P. F. JEROME.

MISSOURI BIBLE COLLEGE PROSPERS.

The work of the Bible College of Missouri at Columbia is prospering. Under the leadership of Dean G. D. Edwards, and with A. W. Taylor and Walter C. Gibbs assisting in the work of instruction, excellent results are reached in preparing young men for the ministry and in affording students of the State University an opportunity of Bible study and other Christian disciplines. With M. A. Hart, pastor of the Christian Church in Columbia, these men represent the Disciples in a most helpful way. Nor must it be forgotten that Christian College for Girls, of which Mrs. St. Clair Moss is president, is a Disciple institution. The close co-operation of the Bible College with the Y. M. C. A. in the religious care of the students is a ground of satisfaction to all interested in the educational work done at Columbia. The influence of the Bible College is felt in all parts of the university, and not only is credit given for a considerable part of the work done, but the instruction given here is highly regarded by the leaders in university work. The Bible College appears an admirable curriculum for men preparing for the ministry and other religious work.

Dr. H. L. Willett spent four days a week since in lecture work at the University of Missouri, under the joint auspices of the Missouri Bible College and the University Y. M. C. A.

UNIVERSITY OF CHICAGO NOTES.

Announcement was made during the past week that President Judson is to visit China in the near future to inspect and report upon the medical educational work for the trustees of the General Educational Foundation. He will start about March 20, and accompanied by Mrs. Judson and a medical expert, will spend about six months in China. This will be welcome news to many Chicago people now at work in the new republic.

Ground is being broken for the new classical building, which will be located on the southwest corner of the quadrangles, just south of South Divinity Hall, and extending eastward toward Harper Memorial Library. This is one of the new buildings greatly needed, and long promised. Ground is soon to be broken also for the new Geology Building, adjoining Walker Museum.

Prof. Paul Shorey, who has been occupying the position of Roosevelt exchange professor at the University of Berlin, has finished his work there, and will spend a few weeks in Italy, before returning to the University of Chicago.

Prof. Allen Hoben, who has been supplying the pulpit of Memorial Church of Christ since the resignation of Mr. Dakin, has announced his candidacy as alderman for the Sixth ward in the approaching municipal elections. Professor Merriam has demonstrated the ability and duty of university men to take an active and informed part in city affairs. We are glad to see Professor Hoben take a similar step. Of course this will not interfere with his professional or ministerial duties.

General satisfaction has been expressed this week on the quadrangles at the successful completion of the campaign of the Divinity House for an additional endowment fund of fifty thousand dollars. The city press has had a good deal to say about the campaign, and especially the exclusion of the Divinity House from participation in the Men and Millions Movement. As was to be expected therefore, extended announcements of the completion of the fund appeared in several of the city papers, with more or less close approach to the facts. The result of this campaign so admirably conducted by Doctor Sharpe and the other officers of the Divinity House opens the way for the early creation of the building fund, long needed and now soon to be realized.

NEWS FROM THE MARCH OFFERING.

March 1 was a cold, disagreeable day in most parts of the country. This interfered with the offering. We hope the churches will push the offering with great vigor all through March.

The church at Providence, Ky., sends \$100 as its March offering for foreign missions.

The church at Remington, Ind., reached \$82.50 on the March offering, and will make it \$100. This is aside from their weekly offering for missions. They expect to become a living-link in the Foreign society in the near future.

One of the coldest days in the season was March 1, a small congregation, but contributed to date \$466, which assures the \$600. John S. Crenshaw, Cadiz, Ky.

The Frankfort, Ind., church raised over \$500 Sunday March 1. They expect the \$600 next Sunday. Mrs. E. M. Drummond of Harda, India, their living-link spent the Sunday with them, and the people are delighted with her.

The Tabernacle Church, Lincoln, Neb., is providing their Living-link Fund in the support of W. H. Scott of India. They received three subscriptions of \$100 each and five subscriptions of \$25 each.

Weather very disagreeable yesterday, but first call for foreign missions resulted in an offering of \$530. This is our largest offering on the first call. Of course we shall easily remain in the Living-link, and I will be disappointed if we do not go beyond it.—W. A. Fite, Paducah, Ky.

The churches in Mason County, Ky., become a Living-link in the Foreign Society,

and will in the future support Miss Mina Van Cleave, China. A. F. Stahl has led in this campaign.

The First Church, Omaha, Neb., Chas. E. Cobbe, pastor, becomes a Living-link in the Foreign Society, and will in the future support their own missionary. This is an important step for Omaha. Bert Wilson, secretary, spent Sunday, March 1, with them.

The Scottsburg, Ind., church more than doubled last year's offering. W. T. Sellers is the minister.

The Angola, Ind., church sees its Living-link fund in sight. This is one of the steadfast missionary churches of many years' standing. They support Miss Bertha Clawson of the Girls' College, Tokyo, Jan. It is by no means a wealthy church, but always loyal.

Lathrop, Mo., sends \$100 and says there will be more. STEPHEN J. COREY, Sec.

NOTES FROM THE HOME FIELD.

The American Christian Missionary Society is gathering data concerning all the work either under missionary societies or by local churches among foreigners in our own land. It is important for us to know more about the workers and the work we are conducting as a people among the immigrants. We most respectfully urge all the pastors and secretaries of either churches or missionary boards to write us for a statistical blank in order that this data may be gathered.

A few imperfect issues of the Year Book were mailed before the fact was discovered. Anyone receiving an imperfect book can have the same replaced by addressing this office.

Mark Wayne Williams, our missionary for the Second Church in Milwaukee, carries the Gospel message in varied form to his entire community. He speaks regularly once a month at the Old Folks' Home and also twice a week at the big shops, where sometimes as many as two hundred men are reached. He has a men's club that meets at 10 o'clock each morning for conference and

Bible study; also a gymnasium class for boys and one for girls meeting weekly.

O. P. Spiegel of Montgomery, Ala., opened a beautiful chapel to the public with a week of revival service in January. He reports the Sunday-school as having doubled and the audiences quadrupled since getting into their own building. Mr. Spiegel was the speaker at a great mass meeting at the court house on World's Temperance day.

Grover C. Schurman is making progress as minister of our church at University PL. Minneapolis. Recently D. E. Olson, our missionary to the Scandinavians, held a successful revival which resulted in sixty additions to the church.

M. B. Ryan, our superintendent for Alberta, gave most of January to the work at Calgary where he lives. The church held its first anniversary meeting January 5. Within the year the membership has grown from twenty to fifty-four.

Morton L. Rose is laboring under many handicaps and at great sacrifice to establish our cause at Edmonton. We now have fifty-one members. The church is compelled to meet in a rented hall. Its one great need is a home of its own. Our missionary work is seriously handicapped for the lack of some way to help weak congregations in strategic centers to an outright gift of a lot or building in which to meet.

S. L. Jackson of Daytona reports a unique work in the vicinity of his town called the Holly Hill Union Church of Christ. In this thriving little community, without any church, he found nine different bodies represented. They agreed to accept the New Testament as their rule of faith and practice and at once proceeded to organize a congregation. When disputed points have arisen they have referred to the Book. This thus far has proved satisfactory in settling all differences including that of the form of baptism. Mr. Jackson occupies a prominent place in the community life of his town.

J. R. Blunt is getting well started as our missionary in the great city of Winnipeg. He recently went there from Missouri. He is

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maintained as the Living Link of the Independence Boulevard Church, Kansas City.

Our work at Pensacola under Thos. Lennox is growing well since it took possession of its new home. Seventy-five percent of the membership is reported as attending services regularly.

W. L. McIlvaine, well known for his long service in Washington, is now in Alberta where he has charge of a congregation of forty-four members at Erskine. Mr. McIlvaine is a frontier missionary to the manner born and we have many congregations in the Northwest that owe their present life and activity to his devotion.

Reports from Harrisburg tell us of a great meeting just closing with the Minges Evangelistic Company. F. J. Stinson, with a persistency worthy of the great cause which he represents, is responsible for this great awakening in Harrisburg. Full reports of the meeting have not reached us. We understand that many additions were secured to various churches, something like 100 being added to our congregation of Disciples and the church, practically reorganized, now faces fair prospects of success.

Our work at Gary, Ind., has been making substantial progress under the ministry of S. W. Nay. The church is one of the prominent and dependable factors for moral and spiritual progress in that industrial center. It is gradually becoming self-supporting. With the other churches of the city it serves through the Young Men's Christian Association, along many institutional lines, bringing help to the thousands of employees, foreign as well as American, of the steel mills.

Arrangements are practically concluded which will reopen our work at Galveston under an efficient ministry. The churches at Houston and Beaumont, with the allied forces of the State and National Home Missionary Boards, have adopted a program which will provide the necessary funds through a series of years to secure the full time service of an able minister. As soon as the man can be found he will be located. This practically assures the success of our work at Galveston.

Our mission work among the Bulgarians in Chicago, reports progress. It has the best night school for teaching immigrants the English language in its history. Basil S. Kousseff reports an enrollment in this school of 120 scholars and an average attendance of over forty. By degrees he is winning converts among the people. Recently he has baptized four young men and two young women. Substantial progress is being made though everything is hindered for lack of a proper building. The one great need for our foreign work in Chicago as well as other cities is a settlement house of our own in which to do the work.

A SPECIAL ANNOUNCEMENT.

We are pleased to announce that Mr. Carey E. Morgan, pastor of the great Vine Street Church at Nashville, has accepted the presidency of the Board of Trustees of the American Christian Missionary Society.

Mr. Morgan will give considerable time to the administration affairs of the American Board. This will in no wise alter his relations to the great church for which he so effectively ministers. After much persuasion and from his deep sense of loyalty to the American Society, he consented to an arrangement whereby an assistant will be secured to relieve him of much of the details of his pastorate in order that he may serve the Home Board until such time as a permanent officer can be found. To this plan the Vine Street Church graciously gave consent. Some such arrangement became imperative in order to relieve the pressure of work in the home office until the committee succeeds in securing another secretary.

Mr. Morgan's thorough knowledge of the delicate problems facing our great Home Society gained by long service as a member of its Board of Directors, the strong confidence imposed in him by our brethren everywhere, the wide recognition freely given him for wisdom in counsel and ability in speech, mark him peculiarly as "the man of the hour" for the task to which he has been called.

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NEWS FROM THE FOREIGN SOCIETY.

Last week a friend made a direct gift of \$2,500 for the work of the Foreign Society. This friend expects to add \$2,500 to this amount later on. This society is needing many such friends in the rapid development of its important work.

A friend in Indiana sends \$200 on the Annuity Plan. This is his sixteenth gift on this plan. No safer and wiser step can be taken. Many have given no less than ten different gifts. The money can be put to a wise use at once.

A new railroad is expected at Luchowfu, China. This will put one of the important stations of our people in a more prominent position. Dr. Wakefield is now in full charge of the hospital since Dr. Butchart has been transferred to the new Medical College in Nankin. He is calling for another doctor.

The new missionary home for D. C. McCallum, Vigan, P. I., will have been completed during this month.

Our missionary press and the Vigan, P. I. hospital both had booths at the Provincial Fair, Jan. 1-2.

A number of baptisms are reported at different points in the Philippine Islands. Our work is progressing. Six were baptized at Vigan recently, and the native evangelists report conversions in their various fields. Dr. L. B. Kline, Vigan, P. I., reports 1,055 medical treatments during the month of December. There were twelve operations; twenty-nine were admitted to the hospital. The whole number of surgical cases amounted to 388. This is a fine medical record for one month.

The C. W. B. M. will build a Girls' School at Luchowfu, China. The money has been sent on to buy the land.

The contract for the new church building at Luchowfu, China, was let the day before Christmas. This building will provide for all church meetings, with room for Sunday-school. The main room will seat 350. By opening the Sunday-school rooms and crowding about 700 can be accommodated. The location is only a few steps from the main business street of the city.

Miss Alma Favors, sailed from Shanghai, China, January 9, on her furlough, and has reached her home in California. She was compelled to take her furlough six months earlier owing to her nervous condition.

The missionaries of Luchowfu, China, gave a Christmas Eve supper for all the Christians, with the teachers, etc. Fourteen tables, with eight at a table, were served.

Mr. Arthur Wang, who has been teaching in the Ling Yuen School for several years, will enter the Nanking Bible College.

W. H. Scott, our new missionary to India, writing from Luchow, Feb. 4, says, "I have been in India now a little over four months, and believe I am enjoying it more and more."

Dr. G. E. Miller of India, has finished certain studies in the College of the Bible at Lexington, Ky., and goes to Danville, Ill., where he and his wife will remain until time for sailing.

F. M. RAINS, Sec.

WOMEN AND THE N. B. A. EASTER, THE ANNUAL OFFERING DAY.

There has never been a time when women have not been represented on the official boards of the National Benevolent Association and its institutions with a strong majority. Out of a total of seventy-eight persons composing the official family of the Association and its institutions, forty-one (or 52 per cent), are women.

The Association does not draw the sex line in any department of its work. Men and boys are equally eligible with women and girls for admission into the Homes of the Association. However, a larger percentage of women and girls, than of men and boys, is to be found in these institutions.

Approximately seventy per cent of those cared for in our Homes for the Aged have been women. Indeed, in the beginning of the Association's work for the aged only women were admitted. When finally, a dear aged brother was received into the Home at Jacksonville the sisters were so pleased that they requested that others be sent.

Hundreds of widows with their children have been received into our homes. The

mother is given employment in the Home. Her children are given the best possible advantages of church and school. Positions are secured for the sons or daughters after they have been equipped with training. The mother and her children then reestablish themselves in a home and give place for others. There is no more profitable feature of the Association's work in its Homes than this service it renders the mother and her children and, through them, society at large.

This great and worthy enterprise has been developed largely by the annual Easter offering. This offering has become the main dependence of our Homes for their daily necessities.

Last year we asked for an Easter offering of \$35,000. While we did not reach that mark we were most thankful that we could report more than \$25,000—our largest Easter offering.

Because of an additional institution (The Christian Child Saving Institute, Omaha, Nebr.), and because of the increasing demands made upon us by our brethren everywhere we need at least \$40,000 this Easter. Brethren, make Easter unanimous for the N. B. A. and this amount will be reached.

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LIVING HEAVENWARD.

A Review of the Quarter's Lessons.

I Teachableness and Trustfulness. Mark 9:30-40 and 10:13-16.

We have been ninety days with Jesus among the mountain-like hills of Perea. Twelve great lessons on the high art of "living heavenward" have been presented by the master teacher. He began with initiation into the mystery life of the Christian. He shamed pride by a living picture of greatness. He took a child and set him before the proud Pharisee and the self-assertive men of learning and he said, "Of such is the Kingdom of Heaven." Savants and sages were silent and conceit was chilled by his rebuke. The novitiate must kneel. Beatitude falls on the bowed head. The first requisite to greatness is humility. Teachableness can alone woo and win the truth. No pride is so likely to become hard and arrogant as pride of learning. Self-sufficiency is always impatient of revelation. Spiritual truth does not and cannot invade the castle of human assumption. God comes to man as a loving benefactor, but he compels no man to receive his gift. Divine love is never forced upon any.

II Holiness and Happiness. Luke 10:1, 20-24.

Holiness and happiness are God's plan for man. The mission of the twelve and of the seventy was a mission of healing and of peace. The broken life awakens pity. God cannot use a fragment of a man, hence he seeks his restoration. Since all lives are broken by sin Jesus Christ comes to repair and to restore. He accomplishes this by imparting himself. The moment he has an unhindered opportunity to take the broken fragments, he welds them together in the fire of holy affection. A fractional life is a failure. Jesus manifested his interest in human happiness as well as in human holiness.

III. Brothering the Broken and the Belated. Luke 10:25-37.

The victimized Jericho traveler presents one of the most thrilling of Biblical pictures. The Good Samaritan story will live as long as language is spoken or written. It establishes forever God's thought as to the kinship of humanity. It compels the removal of all boundary lines between nations and races. True humanism has no relation to latitude and longitude. Revelation and religion declare for the universality of human relationship. The reach of human sympathy must ignore all barriers and sweep beyond them. Only opportunity can measure obligation. Service is a stern duty but it is also the highest of privileges. No man can live heavenward alone. The world is filled with over-borne pilgrims, with belated travelers and with overwhelmed and victimized sufferers. It is not enough to see and to pity. Our gospel is a gospel of help in order to hope.

IV. Womanhood Winning the World. Luke 8:3, 9:57-62, 10:38-42.

Jesus discovered womanhood. It had never been either appreciated or understood. Christ was the most virile of men yet exalted the virtue of gentleness and graciousness. Feminine refinement responded to his divine personality. He attracted by his regal kindness, his noble courtesy, his serenity and his sincerity. The ministering women won for themselves an unexpected immortality and fame where contemporary Pharisees passed away ignominiously to be forgotten. No monuments are comparable with a fragrant memory. The urgency of the kingdom call is set forth powerfully in the incidents relating to proposed discipleship. One said, "Lord, I will follow thee whithersoever thou goest." He was promised no reward, but homelessness here, yet urged to follow. Another was called, tem-

porized and trifled with his opportunity and met with serious rebuke. No apology for neglect is accepted. All excuses for failure to respond to the call of Christ are ruled out of court.

V. A Working Model of Prayer. Luke 11:1-13.

The search for God is universal. Even those who are afraid of him are drawn toward him resistlessly with desire to discover and determine what is involved in the relation of man to God. How are we to bring God's wisdom and power to bear on life's problems? The struggle is severe. Fighting is fierce. The early disciples had suspicions of lurking danger. They were in fellowship with one who was acquainted with God. They wanted to make the same acquaintance. It is the prayer question, "Lord, teach us to pray." How to gain the ear of God, that is the great question of life. Jesus answered the question by giving to the world the model prayer. We must find the way to God before we can know the will of God. The Lord's prayer passed to the prayer road which leads to the throne. It is not exhaustive, it is simply suggestive. It is not the whole of the prayer road. It is the posted sign-board giving the direction we are to go. We follow the model by the method to be adopted. Prayer must be importunate and persistent. The reason of this is not God's unwillingness but our own unpreparedness for the very blessings we seek. It is when prayer becomes a passion that it prevails.

VI. Eviction Through Occupation. Luke 11:14-26, 33-36.

The pervasiveness of evil requires no evidence beyond its effects in the world. The broken pieces of the wrecked ship are evidences enough of storm. Uprooted trees are sufficient evidence of the cyclone. Man's proneness to evil doing is sufficient evidence of satanic solicitation. Evicting evil spirits is a divine business. Entrance and occupancy were Christ's way of restoring sanity. He warned against the light which seeks to be moral but is not willing to be spiritual. The "empty, swept, and garnished" room is in perpetual peril. The unoccupied castle, however clean, is not safe. Emptiness is Satan's opportunity. The crown unworn will be the object of covetous ambition. To be filled with the spirit is to make usurpation impossible. Busy in blessing others we are safe however seriously assaulted. Substitution is God's way of transforming life. Evil is never dethroned until goodness is enthroned.

VII. Profession and Possession. Luke 11:37-54.

Jesus made the commonplace the vehicle of profoundest truth. Cup and platter philosophy presents an unanswerable logic. Not what we seem but what we are tells God's estimate of us. Shams are our shame. Pretense is our peril. Profession does not create obligation. The outside of the cup ought to be cleansed. Confession of Christ and profession of religion is a universal duty. Failure to acknowledge an obligation never lessens it. While profession does not create obligation, nor does the lack of it excuse from obligation, yet it does not itself fulfill obligation. With the confession of Christ there must be the possession of Christ. The life within must accord with the character of Jesus Christ. Christianity is the only religion that demands a morality correspondent to religious ceremonial and ideal. It makes little of form but everything of fact. True religion is concerned something about appearances but everything about reality.

VIII. Fear and Faith. Luke 12:1-12.

Fear is the enemy of humanity. The

bane of life is the fear of passion, of poverty, of failure, of criticism, of disappointment, of disapprobation, of death and of the great beyond. The Gospel of Christ is one continuous exhortation, "Fear not." Jesus came with assurance to every benighted child of the human race. The possession of saving grace rules out all fear. The fear enjoined in the word of God is a reverential awe toward the Eternal and the Infinite. The only thing man needs to fear is unforgiven sin. He need not fear that, because he may bring himself into affectionate relationship with God instantly, by surrendering faith. Confession of Jesus relates us harmoniously to God.

IX. Vanishing Values. Luke 11:13-34.

We follow the path that leads to the most desired goal. "Where your treasure is there will your heart be also." With skillful hand Jesus pictured the man in pursuit of the golden goal. He has lost sight of God. He recognizes no rights, but only desires. He said, "My fruit, my barn, my corn, my goods, my soul." God is nothing. Goods are all. He had everything, yet, he had nothing. What did he leave? Everything. What did he take with him? Nothing. "This night thy soul shall be required of thee." The longest life is just a breath, a fleeting cloud, a passing shadow, but the life that is shortest is still long enough to acquire measureless and indestructible wealth. Man is all for the momentarily intoxicating. God is all for the enduring. Man considers quantity but God considers quality. The profitless life is one that is all for profit. The day's journey is not worth while if night does not find us folded by the Great Shepherd. It is a pitiful voyage that ends in shipwreck with the harbor lights in sight.

X. Valor No Substitute for Vigilance. Luke 12:35-48.

God's sentinels must be open-eyed. The enemy is always at the gate. The emissaries of evil are lying in ambush all along the way. Temptations are hot, and never wanting. The last battle is not fought until the day here is done. Slumbering under guard is criminal. The insistence of evil is only equalled by its insidiousness. Satan appears as an angel of light. He comes well dressed and well mannered. There is safety only in vigilance. There is not a sword thrust that may not be parried if we are on guard. There is not a fiery dart that will not fall extinguished at our feet without harming us if we know how to use the shield of faith. There is not a poison in the calyx of a single fragrant flower of pleasure that may not be neutralized by the dews of divine grace.

XI. Ties and Sanctities. Luke 13:10-17, 14:1-6.

All time is God's time. Minutes are sacred. All places are holy. Yet a seventh of the days of life are set apart as peculiarly the Lord's. Just to live occupies and preoccupies. Bodily necessities present compulsions so urgent as to lead to the peril of neglecting the soul. In addition to all this there is the appeal of ambition, the love of pleasure. There are the fierce competitions of life. There must be some time when we let go of earth and take hold of heaven. There must be a definite period set apart for soul cultivation, or the heart will be barren. The Lord's day is for soul delight and soul development.

XII. The Expanding Life. Luke 13:18-35.

"Amplius." This the watchword of the life in Christ. From the minute to the majestic. The mustard seed and then the tree, the single particle of leaven, and then the whole transformed. The rivulet and then the river, the bay and then the ocean; the sunbeam and then the day of splendor; the sketch and then the life-like painting; the alphabet and then thought flowing in rhythmic paragraphs, a lifting root, widening walls, deepening minds, that is the all-glorious life in Jesus Christ.

The Mid-Week Service

BY SILAS JONES.

TOPIC FOR MARCH 25, 1914.

Obstacles to Christian Union. Gal. 5:19-21;
I Cor. 3:17.

The obstacles to Christian union which we are to consider this week are the evil thoughts and practices of Christians. The first obstacle which every one of us should examine is the evil in his own life. We have been engaged in pointing out the bad ways of our neighbors which prolong divisions among the disciples of Jesus. If we can muster up enough wisdom and courage for the task, we shall promote union by frankly stating to ourselves, possibly to the world, our own deficiencies.

DISCUSSION.

We arrive at truth by discussion. We may hope for all aspects of great questions to be presented only when every man is at liberty to speak his mind. Says Bagehot: "All the great movements of thought in ancient and modern times have been nearly connected in times with government by discussion." And it has been at the time of great epochs of thought—at the Peloponnesian War, at the Roman Republic, at the Reformation, at the French Revolution—that such liberty of speaking and thinking have produced their full effect. But when the time comes for action discussion is a menace to progress. In many places union would be promoted if people would quit talking about it and go to work at what they know should be done by the united efforts of the disciples of the Lord. Discussion frequently magnifies differences. When it begins to do this, we need to be brought to see things in their right relations by coming face to face with the disagreeable work that confronts all Christians. Sermons on Christian union may intensify or allay sectarian feeling.

SCPTICISM.

"There is," says Professor Perry, "a more restricted form of anarchism in skepticism which attached finality to differences of opinion, and overlook the fact that these very differences must be regarded as approaches to the common truth. For men can differ only in the presence of identical objects which virtually annul their differences. To be free to think as one pleases cannot but mean to think as truly as possible, and so to approach as closely as possible to what others also tend to think." This skepticism would let every man go his way unchallenged. What seems right to you is right and what seems right to me is right, and it is foolish for us to try to understand each other or to discover a basis for satisfactory co-operation.

THE GLORIES OF THE PAST.

The prophets encouraged Israel by reference to her history. "Look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged." The trials and victories of ancestors are never forgotten by their worthy descendants. No group of Christians that has any just grounds for its existence can be without pride in its history. Just here we encounter a hindrance to union. We have heard how our fathers met the champions of error and put them to flight. These champions of error happened to be connected with some of the Christian bodies with which we are asked to unite. We may be told that times have changed and that some of the subjects debated are no longer up for consideration in the form they assumed in the days of our fathers. We may feel that it would be disloyalty not to continue the fight. Shall we allow the Philistines whom our fathers put to flight to defy the army of the living God? Thus in our zeal for the past we miss the duty of the present. When Christian unity finally arrives, we shall claim as our spiritual fathers the great men of all the denominations. We shall be proud of them because they loved the truth, not that they had more of it than their brethren from whom they differed. Is. 52:8; Ps. 133:1; Matt. 23:8; Rom. 14:19; 15:5-6; I Cor. 1:10; Phil. 1:27; 3:16; Rom. 16:17-18.

TO REMOVE CONFUSION

The National Benevolent Association of the Christian Church, 2955 N. Euclid Ave., St. Louis, Mo., has no connection whatever with "The Christian Woman's National Benevolent Association," 5861 Plymouth Ave., St. Louis, Mo., Mrs. T. R. Ayars, President.

The National Benevolent Association has served our churches for twenty-eight years. It is now conducting twelve institutions in ten different states, there is scarcely a state these Homes have not served.

The Association has only one institution in St. Louis, The Christian Orphans' Home 2591 N. Euclid Ave. In 1911 The Mothers and Babies Home work in St. Louis was consolidated with this Home.

The Association's Eleven Other Institutions are: Cleveland Christian Orphanage, Lorain Ave., and Bosworth Rd., Cleveland O.; Southern Christian Home, 299 Lee St., Atlanta, Ga.; Juliette Fowler Christian Home (for children), Dallas Texas; The Colorado Christian Home, West 29th and Tennyson Aves., Denver, Colo.; The Christian Child Saving Institute, 42nd and Jackson Sts., Omaha, Nebr.; Northwestern Christian Home, (for old and young), Walla Walla, Wash.; Christian Old People's Home, 873 Grove St., Jacksonville, Ill.; Juliette Fowler Christian Home (for the aged), Dallas, Texas; Havens Home, East Aurora, N. Y.; Christian Hospital, Valparaiso, Ind.

The Response of Our Bible Schools to our Easter appeal for more than 20 years has made this great work possible. That it may be adequately maintained and developed to meet the demands of our brotherhood we ask that our Bible Schools, "make it unanimous" this Easter for the N. B. A. At least \$40,000 is needed.

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What Some of Our Leaders Say

Rev. Peter Ainslie, Baltimore, Md.—"I am greatly pleased with your publications, and especially The Conquest. It is a paper of real merit and ought to have a most cordial support."

Robt. M. Hopkins, National Bible School Secretary—"It has been a great pleasure to read The Conquest. In my opinion you have given to our Sunday schools a most excellent journal. If you can maintain this high standard in its mechanical appearance and its literary contents, The Conquest will soon find a place in a large number of our senior and adult classes. Let me wish for you and this paper every success."

Rev. Claude E. Hill, National C. E. Secretary—"This paper ought to have a wide circulation among the young people of our churches. I like, especially, your treatment of the Endeavor Topic. I certainly wish the paper abundant success."

W. O. Rogers, of the Sunday School Times Staff—"I have examined your new paper, The Conquest, with great interest. It looks interesting, which is the first requisite. Then it is interesting, which is the second. It has a fine tone. I predict for it a real success."

Rev. A. Z. Conrad, Boston, Mass., Founder of Intermediate Endeavor—"I have received the copies of The Conquest and I want to say that it seems to me an admirable paper in every way. I believe it will have a wide circulation and will do a vast deal of good."

Dr. Franklin McElfresh, International Teacher Training Superintendent—"The Conquest is coming to my desk regularly now. It is a fine, live paper and looks like a live message to the Christian young man and woman."

Garry L. Cook, Indiana State Sunday School Superintendent—"I want to say that The Conquest looks good to me. I certainly like the general appearance of the paper. It is neat and digni-

fied and attractive. I also like very much the different departments that you are using in the paper. I see no reason why you will not find a place for this paper. I am sure that we have schools that will find The Conquest just what they have been looking for. Congratulations!"

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